

THE EGYPTIAN UNIVERSITY

THE FACULTY OF MEDICINE

PUBLICATION No. 4

THE ABRIDGED VERSION OF
“THE BOOK OF SIMPLE DRUGS”

OF

AHMAD IBN MUHAMMAD AL-GHÂFIQÎ

BY

GREGORIUS ABU'L-FARAG (BARHEBRAEUS)

Edited from the only two known Manuscripts with
an English Translation, Commentary and Indices

BY

M. MEYERHOF, M.D., Ph.D. Hon. Causa

AND

G. P. SOBHY BEY, M.D., Ch.B.

Vol. I, Fasc. III: Letter DÂL

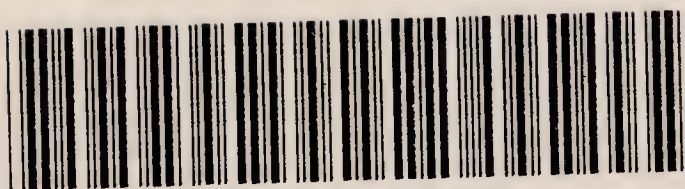
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ADDITIONS TO THE BIBLIOGRAPHY

While the second fascicule was in the press, we received two important works on Arabic Synonyms of drugs. We designate them in the coming volumes as follows:—

TUHFA.—*Tuhfat al-ahbâb تحفة الاحباب Glossaire de la matière médicale marocaine.* Texte publié pour la première fois avec traduction, notes critiques et index par H.P.J. RENAUD et Georges S. COLIN. (Publications de l'Institut des Hautes Etudes Marocaines, tome XXIV), Paris 1934. The treatise in question is an anonymous book on drug-names by an unknown Moroccan author, probably of the XVIIth. century A.D. The value of the edition lies more in the excellent commentary by the learned authors, than in the very short original text.

SUWAIDÎ.—*Kitâb as-Simât fî Asmâ' an-Nabât كتاب السمات في أسماء النبات* (“Book of Cognisance of Plant-names”) by ‘IZZ AD-DÎN ABÛ IS-HÂQ IBRÂHÎM B. MUHAMMAD B. TARKHÂN B. AS-SUWAIDÎ AL-ANSÂRÎ عز الدين أبو اسحق ابراهيم بن محمد بن طرخان بن السويدي الأنصاري a famous philosopher and physician who lived in Damascus and Cairo during the XIIIth century A.D. and died in Damascus in 690 A.H. (1292 A.D.). He was a pupil of Ibn al-Baitâr, as witnessed by himself in his *Exlibris* on MS. Aya Sofia 3711 (*vide suprâ*, p. 240). His autographic copy of his *Kitâb as-Simât* is in the National Library in Paris under No. *Fonds arabe 3004*. Meyerhof brought back a photostatic copy of this very voluminous treatise on Synonyms.

LETTER DÂL

LETTER DÂL دال

232. Dâr Sînî دار صيني CINNAMON, (Bark of *Cinnamomum ceylanicum* Nees., *Cinnamomum Cassia* Bl. and others).

(Lecl. Nos. 841 and 1205).

Its explanation in Persian is “the China tree”⁽¹⁾.

IS-HÂQ IBN SULAIMÂN⁽²⁾ : Cinnamon is of different kinds : one, which is the real kind, is called Chinese cinnamon (*dâr sînî as-Sîn* دار صيني الصين); another one is inferior, *i.e.* cassia bark (*dâr sūs* دار صوص of *Cinnamomum Cassia* Bl.). Other kinds are known as “the real bark” (*qirfa* قرفة, see Commentary), and “clove bark” (*qirfat al-qaranful* قرفة القرنفل, see Commentary).

As to the “real cinnamon” its substance is richer, thicker and more porous than that of the “bark.” Usually its substance is as thick as a little finger⁽³⁾, and an oily exudate is produced when the bark is chewed or pounded. Its colour is intermediate between the redness of the “bark” and the blackness of “clove,” but more inclined to that of the first, for its redness is more pronounced and apparent than its blackness. Its outside colour is more like that of the red cassia-bark (*salîkha hamrâ* سليخة حمراء). Its flavour causes at first a sensation of pungency with a little astringency, then is followed by sweetness and ends in bitterness, and a saffron-like flavour with a slight oily taste. Its smell is like that of Ceylon-bark, and when chewed there is a taste like that of saffron with a trace of lotus-odour.

Concerning the “inferior cinnamon,” it closely resembles the substance of the “bark” in its lightness, porosity (loose texture) and its red colour, except that its redness is more pronounced, its coloration more intense and its substance

⁽¹⁾ In reality, the meaning of *dâr sînî* is “China wood.”

⁽²⁾ See *Introduction* I, No. 20, p. 14.

⁽³⁾ This phrase is missing from IB's text in the Bûlâq edition (II, p. 83).

thinner and harder. Its twigs are twisted, thin and contracted, resembling the tubes of the common reed (*qasab as-sayyâg* قصب السياج, *Phragmites communis Trin.*), except that they are split up longitudinally and are neither united nor coherent. Its smell and taste are similar to those of the “bark” as is also their aroma (spicy odour) and astringency, except that the cinnamon is possessed of more heat and less sweetness and astringency.

The “real bark” is sometimes thick and sometimes [*fol. 29 v*] thin; both kinds are red, smooth and inclined to be shiny. On the outside they are rough and of whitish-red colour, a little like that of cassia-bark (*qishr as-salîkha* قشر السليخة). It is of a fragrant aroma, and in its taste (flavour) there is pungency and acidity with a little sweetness.

As to that kind which is known as clove bark, it is thin, hard, blackish and not porous. Its smell and taste are like those of cloves, except that the latter are a little stronger.

DIOSC. I (14): Κινάμωμον (*kinámômon*), *i.e.* the cinnamon. The best kind is that which is called Μόσυλον (*Mósylon*) ⁽¹⁾, resembling a little the cassia bark called Μοσυλίτις (*Mosylîtis*). The best sample of this kind is the fresh, dark, inclined to ash-red colour and of very aromatic smell but free from any odour of rue, or lesser cardamom (*qardamânâ* قردمانا), filling the nose with its smell.

There is another kind, from the mountains, which is thick, short and of hyacinth-red colour. A third kind, still nearer to the first, is dark, smooth, brittle and with few knots.

A fourth kind is white, soft, rough grown, and has a root which is easily broken when rubbed between the fingers.

A fifth kind has an odour like that of cassia bark, is of penetrating smell, hyacinth-red colour, with a bark like that of cassia, not very brittle and with a thick root.

(1) This was the name, in antiquity, of a harbour on the East Coast of Ethiopia (East Africa), probably an important old commercial port for drugs coming from India and the Far East.

Any one of the above-mentioned kinds which has an odour resembling that of frankincense, myrtle or cassia bark and whose aroma is somewhat greasy, is not good (or : inferior to the good). Refuse the white, scabbed, with wrinkled wood, and that which is (not)⁽¹⁾ smooth or ligneous. Throw away the root, as it is useless.

There is another drug like cinnamon, called “ false cinnamon,” of rough structure and weak smell and strength. There is, moreover, a bark of cinnamon which is called ζιγγίβερι (2) (*zingíberi*) resembling, in aspect, the cinnamon, but of a rancid smell.

As to that which is called ξυλοκινάμωρον (*xylokinámômon*) and known as “ bark,” it is like cinnamon as to its root and the number of its knots. It is a wood with long and resistant twigs and its aromatic odour is much less than that of cinnamon. It is said that the “ bark ” is a different kind and not of the same nature as cinnamon.

GALEN VII (XII, 26) : This remedy is extremely light, and not very hot ; but it is in the first class of the third degree (3). The “ bark ” of cinnamon is like weak cinnamon ; some people call it “ inferior cinnamon.”

DIOSC. : The faculty of all the cinnamons is heating, diuretic, laxative, ripening and suitable against poisons and the bite of venomous animals. It clears dimness of sight.

There exists something else called κινάμωμις (*kinamômís*), and it is also called “ false cassia ” (*salíkha kâdhiba* ساليخة كاذبة). It has very rough branches with thicker twigs than cinnamon. It is much inferior to cinnamon as to smell and taste.

(1) This negation, which is required by the sense of the phrase, is missing from Diosc's original text.

(2) Called by other authors ζίγγιρ (*zingir*) ; this is probably more correct.

(3) According to the Greek scale of the activity of drugs.

COMMENTARY

Dâr sînî (from Persian *dâr chînî* دارچینی, *i.e.* “Chinese wood”) is, since several centuries, the name of the real Ceylon cinnamon bark (of *Cinnamomum ceylanicum* Breyn.) (Laurineæ); but it seems that the drug had been unknown in the drug traffic of the Ancients and of the earlier Middle Ages. What was known in those times and what was mentioned by Dioscurides under the names of *kinâmômon* and *kasîa* are different kinds of Chinese Cassia. Flückiger⁽¹⁾, to whom we are indebted for the more exact determination of the kinds and varieties of *Cinnamomum*, says ⁽²⁾: “That the ancients should confound the different kinds of cassia is really no matter for surprise, when we moderns, whether botanists, pharmacologists, or spice-dealers, are unable to point out characters by which to distinguish the barks of this group, or even to give definite names to those found in our warehouses.”

Cinnamon and cassia are mentioned in the Bible (*Loew* II, 108); they have been found in ancient Egyptian tombs, and there is no doubt that they were esteemed spices from very remote times. The difference in the kinds described in Greek and Arabic drug-books is due to the various modes of the cultivation and the collection of the aromatic bark. Anyhow, Flückiger⁽³⁾ stated that Cassia (*cassia lignea*, called in Europe “Chinese cinnamon,” from *Cinnamomum Cassia* Blume) is a product of the provinces of Kwangsi and Kweichau in Southern China, and that inferior qualities are produced in India (Bengal) from *Cinnamomum obtusifolium* Nees, *C. pauciflorum* Nees and *C. Tamala* Nees and Eberm. Garnier⁽⁴⁾

⁽¹⁾ F.A. Flückiger and D. Hanbury, *Pharmacographia, a History of the Principal Drugs of Vegetable Origin, etc.*, London, 1874.

⁽²⁾ L. c. p. 476, Note 1.

⁽³⁾ L. c. p. 476 foll.

⁽⁴⁾ Thorel, *Notes Médicales du voyage d'exploration du Mékong et de Cochinchine* Paris, 1870, p. 30.

found cassia-yielding districts in Cochin China, from where the drug was carried to China and Siam. *Cinnamomum Burmanni* Bl., *Cinnamomum ceylanicum* and its variety *Cinnamomum iners* Reinw. grow mostly in Ceylon, India, Java, Sumatra and the Indian Archipelago. The evidence of their producing the cinnamon of commerce was proved rather late, not earlier than about 1250 A.D. when Arabic authors (al-Qazwîni, and later Ibn Battûta) mentioned the Indian cinnamon, while Italian travellers for the first time described the Indian tree. It is very probable that the cinnamon and cassia known to the Greeks and Arabs mostly came from China and the Archipelago. After the Portuguese discoveries, Ceylon was recognised to be the land of the best cinnamon which was forty times more expensive than the inferior drug from Malabar (“*Canella trista*”)⁽¹⁾. From 1770, the Dutch were able to cultivate the cinnamon tree in Ceylon and to improve the quality of the bark. When Ceylon was wrested from the Dutch, at the end of the XVIIIth century, the British East India Company obtained the monopoly of cinnamon-growing and kept it until 1833. In olden times, an extraordinary value was set on cinnamon; a few ounces of the best kind formed a present offered to royalties, as we learn from antique and medieval documents.

The different kinds of cassia and cinnamon mentioned by *Diosc.* and the Arabs cannot be identified. Our *Ghâfiqî* speaks, according to old authors, of the real Chinese cinnamon (Chinese Cassia), of the inferior (*dûn* دون) cinnamon called *dâr sûs* دار صوص (Persian-Arabic “chicken-wood”?) and “the real bark” (*al-qirfa al-haqîqa* القرفة الحقيقية). The name *qirfa* قرفة (“bark”) is still in use for cinnamon or cassia bark in the Arabic-speaking lands. In Egypt and Syria, this name is given to a drink prepared from cinnamon, sugar and hot water, sometimes with other spices, and offered to honoured

⁽¹⁾ Garcia da Orta, *The Simples and Drugs of India*, l. c. p. 132.

guests—but only in winter. The medicinal use of the drug which was formerly general (as a stomachic, tonic and eye remedy) is now very much restricted. Its most active constituent is cinnamon oil (*Oleum Cinnamomi zeylanici* or *Cinn. Cassiæ*). The number of medicinal preparations which were, and partly still are, official, is very great (tincture, extract, syrup, electuary, etc. See *Luerssen* II, p. 563 foll.).

The inferior *Cassia lignea* (probably common ware from Malabar) is sold in the Islamic Orient under the name of *salîkha* سايخة (see the corresponding chapter, to follow in the Letter *Sîn* س). DUCROS (p. 72) speaks of this drug which is often confounded with the real Ceylon bark *qirfa* قرفة (DUCROS, p. 104), or the superior quality of China cassia. It is sure that the Ceylon drug (*qirfat Sailân* قرفة سيلان or *qirfa sailâniyya* قرفة سيلانية) did not reach the market of the Near East before the end of the Middle Ages. See details about the cinnamon commerce in HEYD (II, p. 595–601). Consequently, all the cinnamon and cassia mentioned by our *Ghâfiqî* and by Arabic authors—except those mentioned by *Bîrûnî* (see below p. 474)—must have been Chinese, Indo-Chinese, Siamese and so on. As to the identification of the Arabic term *qirfat al-qaranful* قرفه القرنفل (clove cinnamon) with the clove bark of the laurinea *Dicypellium caryophyllatum* Nees. (ISSA, p. 70), it is modern, as the tree which furnishes *Cassia caryophyllata* is of Brazilian origin!

Among the Arabic-writing authors, IBN SÎNÂ (I, 288) begins his paragraph as follows: “Cinnamon bark has many different kinds which bear names according to their places of origin. There is a good kind, blackish and thick, a mountain kind and a white kind which is loose, inflated, easily shelled, with a black and smooth root which has few knots. There is another kind with a smell like cassia bark, a little green and with a bark like red cassia bark. It is this last which preserves its activity for a long time, particularly when it is pounded and prepared into pastilles with honey.” Following this, IBN SÎNÂ quotes Dioscurides.

Most of the other Arabic authors follow Dioscurides. BÎRÛNÎ, however, furnishes a few lines with original remarks, proving that he had a better knowledge of the original land of cinnamon bark : “ Its superior kind is that from ‘Omân عمان ⁽¹⁾, as it grows in Ceylon (*Sarandîb* سرندیب), then reaches Kûlat of Malaya كولات مالی (?) from where the cinnamon bark is imported ; it is called in Indian *taj* تاج ⁽²⁾. He then quotes Abû Mu‘âdh أبو معاذ (an almost unknown author) who says : “The false and the Abyssinian cinnamon are ‘the bark’ القرفة.”

IB quotes many Greek and Arabic authors on the medicinal properties of cinnamon and on its substitutes.

Among the Persian authors, Mîr Muhammad Husain of Khorassân who wrote in the XVIIIth century, remarks in his *Makhzan al-Adwiya*⁽³⁾ that this island Kûlat is called Kûkan and belongs to Dakhin (Deccan).

DÂWÛD’s article on cinnamon bark (I, 292) is not devoid of interest, because it is partly independent of the others. He says : “ It is an Indian tree growing at the boundaries of China like the pomegranate-tree, but is more bountiful ; its leaves are like those of the walnut tree, except that they are narrower. It has neither flowers nor seeds⁽⁴⁾, and the cinnamon is the bark of the twigs of that tree ; but not every tree produces it, as it is alleged. Its best kind is the greasy, loose, non-cohesive, between red, black and yellow colour, and between salty, sweet and somewhat bitter taste. This is the kind which is frequent in China, the hyacinth-red which is extant in Asia and the islands of East Africa, the dark, brilliant and hard one, and the yellow and thin one. The worst (kind) is the white and light one ; there is some of it

(1) Oman in South-east Arabia.

(2) This is still to-day the name of the wooden cassia in the Hindûstânî language.




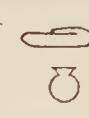

(3) Printed edition, Calcutta, 1260 A.H. (1844 A.D.) p. 410.

(نخزن الادوية لمیر محمد حسین الخراسانی).

(4) This statement is not correct ; the cinnamon tree has tiny flowers.

which resembles wooden cassia, and some which has a cardamom flavour. It is adulterated with 'bark,' and the difference is the little sweetness in this latter. Its activity continues for five years, especially when it is prepared in pastilles with syrup."

As to the Aramaic and Hebrew names of cinnamon, cassia, etc., and the mention of the latter in Jewish literature, see LOEW (II, 107-116).

SYNONYMS : Gr. : Κινάμωμον (*kinámōmon*), Μοσυλίτις (*Mosylitis*), κινάμωμις (*kinamomís*), ξυλοκινάμωμον (*xylokinamōmon*) (all Diosc.); Eg.: {   kḏ., the tree,  {   ḏḏ. kḏ., the bark; Lat.: cinnamomum, cinnamum (Pliny); Copt.: ⲕⲓⲛⲁⲙⲟⲙⲟⲛ; Syriac: *qunnâmâ* ܩܘܢܢܡܐ; Ar.: *dâr sînî* دار صيني, *qirfa sailâniyya* قرفة سيلانية, *qirfat Sailân* قرفة سيلان, *qirfat qaranful* قرفة قرنفل; Pers.: *dâr chînî* دار چيني; Turk.: same names and *dârûyi chîn* داروی چین; Eng.: cinnamon; Fr.: canelle de Ceylan, cinnamome; Germ.: Zimmt, Kaneel.

233. Dâr Shîshaghân دار شیشغان, SPINY CYTISUS, (*Calycotome spinosa* LK.).

(Lecl., No. 842).

It is a kind of spinous broom, (*al-gûlaq* الجواق) ⁽¹⁾, tree-like, of fragrant smell, grows on certain shores and is called *al-qandûl* القندول, and in the Berber language *azarûy* ازروی ⁽²⁾.

DIOSC. I (20): ἀσπάλαθος (*aspálathos*). It is also called ἐρυσίσκηπτρον (*erysískêptron*) and φάσγανον (*phásganon*), and the Syrians call it nard-wood sticks. It is a θάμνος (*thamnos*, shrub) of thick measurements, and it must be reckoned, on account of its thickness, among the woody shrubs. It has many thorns. It grows in the lands of Issoros (?)

⁽¹⁾ This term is explained by Issa (p. 37, 4) as Turkish; but see our Commentary.

⁽²⁾ Leclerc (II, p. 74) alleges that the Kabyles pronounce it *azezzû*. See Commentary.

and Rhodia (?) ⁽¹⁾, and the druggists use it to give astringency to oils. The best kind is the heavy one whose colour, after the peeling off of the bark, appears blood-red or purplish. It is compact, of fragrant smell and of a slightly bitter taste. There is another kind which is white, thick, rough and devoid of smell; it is inferior to the first.

GALEN VI (XI, 840): Its strength [*fol 30 r.*] is heterogeneous, acrid, pungent and heating, while in others it is astringent and cooling; both of them are drying and useful against putrid ulcers.

THE AUTHOR: *Dâr shîshaghân* is a Persian name which is called in Syriac *qîsâ de-nârdîn* قسا دناردين or “the nard-wood;” this means that it is a wood which smells like nard. People use, in our land (Spain), instead of it, *gûlaq-wood* عود الجواق written with *gîm* ج, and some of them use its flower. They are mistaken, as the ancients said expressly that *al-gûlaq* الجواق is a wood and not a flower. The truth is that it is a kind of *al-gûlaq* (spinous broom),. One of the kinds of *gûlaq* is bad. It is more probable (to suppose) that that is the kind which Dioscurides mentions and that it has no smell. *Al-gûlaq* الجواق (the spinous broom) is a plant with many kinds (varieties): one of them is very large, and most of its specimens have no leaves. There is another kind which has narrow and small leaves between the spines, like the small leaflets of myrtle. All the kinds have yellow flowers, some of them with fragrant smell, and others odourless. Some develop small pods in which are seeds, and others produce grains like those of juniper (عرعر *‘ar‘ar*) and are similar to it. *Ad-dâr shîshaghân* الدار شيشغان is one of these kinds which are quite thorny and have no leaves; it has many short twigs issuing from one root. It branches out as if it were a basket full of thorns emptied on the ground,

⁽¹⁾ Wellmann reads Nisyros and Syria (ed. Diosc., p. 26).

is green like the colour of cabbage-leaves, and its twigs are reddish, inclined to purple. It is aromatic. There is another kind, elevated on a stem which has thick and hard wood, yellow outside and red inside, of a perfumed smell, with sharp, thin and solid thorns and thin twigs which branch at the top of its stem. The plant surpasses the height of a man, and in the intervals between the thorns there are very thin leaves or golden-yellow flowers and small pods (*kharârîb* خرايب) in which are enclosed three grains of yellow colour. It grows in shady mountains under trees, and the grain is strongly aromatic. It is finer than the kind mentioned above. These two kinds grow mostly on the shores. This is what we know of it and which is in accordance with the description of Dioscurides and other ancient authors. Yûnus ibn Tamîm ⁽¹⁾ however, said that *ad-dâr-shîshaghân*, in the opinion of the druggists of al-‘Irâq (Mesopotamia), is “the Egyptian pomegranate-tree;” it has yellow, hard and aromatic wood and fruits called *al-bul* البُل (2), and its interior is called ‘the pulp’ (*al-lubb* اللَّب). It is a remedy which confines the bowels and is useful for fevers.

COMMENTARY

The name *dâr-shîshaghân* is wrongly spelt in many dictionaries and Arabic medical books *dâr-shîsha‘ân* دار شيشعان and so on (omitting the point of the letter *ghain* غ). The name is partly Persian: *dâr* دار = wood, and *shîshaghân* شيشغان, the plural of a word which is probably derived from Turkish *chichek* چيچك = flower; so the meaning of the name would be “wood of flowers.” The Arabian physicians identified

(1) This is probably Yûnus al Harrânî يونس الحرّاني a physician (mentioned by, Ibn Abî Usaibi‘a, 11, 42) who emigrated from Mesopotamia to Spain under the reign of the great Caliph ‘Abd ar-Rahmân III; none of his writings are known to us.

(2) It is the bael-fruit (see Art. 125, p. 264 foll.).

this plant with the ἀσπάλαθος (*aspálathos*) of Diosc; Hunain ibn Is-hâq, the first great translator of his *Materia Medica* rendered the Greek name in Syriac by *qisâ de-nârdîn*, i.e. “nard wood.” There is no doubt that the drug was the odoriferous wood of a thorny shrub, but the real identification offered, and still offers, some difficulty. THEOPHRASTUS and DIOSCURIDES knew the plant as an ingredient for perfumes.

PLINY (XXIV Chap. 13) speaks of the thorn-plant *aspalathus* which was frequent in Spain and which was used for perfumes and ointments. The Islamic authors gave widely divergent descriptions of the drug and plant which they sometimes called a tree. The European botanists of the XVIth century stated that the aspalathus-drug had disappeared from the drug-stores, and was replaced by substitutes (aloe-wood and sandal-wood). The first to describe a kind of *aspalathos* (found on the Monte Baldo in the Italian Alps) was Giovanni Pona. Not long after him, the famous French botanist Charles de l'Écluse described⁽¹⁾ three other kinds of the same plant from Spain.

In modern times, Sprengel thought that the odoriferous *aspalathos* of Diosc. could be *Cytisus laniger* or *Spartium villosum* Vahl, the non-odoriferous kind *Spartium horridum* Vahl or *Cytisus spinosus* Lam. Fraas identified in Greece the first kind with *Genista acanthoclada* and the second with *Calycotome villosa* Lk. The identification of the aromatic kind with *Calycotome spinosa* (synonym *Cytisus spinosus* Lam.) is now nearly certain. This leguminosa is the spinous cytissus or spinous broom, frequent in the lands round the Mediterranean and in Africa.

In the Oriental literature, the foregoing article of Ahmad al-Ghâfiqî is of great importance and of particular interest. It shows the author again as an independent scholar and an excellent observer, well initiated in the botany of his homeland,

⁽¹⁾ Caroli Clusii Atrebat. *Rariorum aliquot Stirpium per Hispanias observatarum Historia*. Antverpiæ 1576, p. 208 foll.

Spain. Ibn al-Baitâr, who copied from Gh's book the quotations from DIOSC., GALEN and IS-HÂQ B. SULAIMÂN, omitted the mention of Gh's own article, probably because he was not sufficiently familiar with the matter treated in it. For we must not forget that IB left Spain (where he was born at Malaga) in his younger years and never returned thither afterwards. IB quotes, instead of Gh's paragraph on *dâr-shîshaghân*, parts of that of IDRÎSÎ which we shall discuss hereafter.

The great difficulty was to identify the term *gûlaq* جولىق (probably pronounced in Medieval Spain *jawlaq*) of which IDRÎSÎ formed a plural, *gawâliq* جوالق. We think the explanation is that the word is an Arabic mutilation of the Latin *ulex*. This name was mentioned by Pliny (XXXIII Chap. 21) as of a rough thorny plant growing in Spain and Portugal and used for gold-washing. Clusius (l.c.) mentioned that the second kind of his three *aspalathus*' was called in Spanish *aulaga*, and this latter is indeed, still to-day the name of the most spinous kinds of broom (*Ulex europæus* L. and others). Their leaves are like thorns, so that the whole plant seems to be composed entirely of thorns, just as described by al-Ghâfiqî. For this reason we translated *gûlaq* by "spinous broom," many plants of the species *Ulex*, *Sarothamnus*, *Spartium*, *Calycotome*, *Adenocarpus* and *Cytisus* being similar to it, in so far as they are thorny. *Genista horrida* and *lusitanica* belong to the same group. All these plants are very common in Spain, and there can be no doubt that Gh observed them in his homeland.

As to the sayings of Yûnus al-Harrânî quoted by Gh, they are erroneous, confusing the fruit of the "Egyptian" pomegranate-tree which is, in reality, the name of the Indian iron wood-tree (*Mesua ferrea* L.) with the Indian bael-tree. The name *qandûl* قندول is explained by Idrîsî as being Berber; this is doubtful, as the name is in use also in Syria. Gh's assertion that the Berber name is *âzarûy* is more probable,

according to LECLERC who heard the name *azezzû* in Morocco⁽¹⁾. The name *qandûl* is in use for different kinds of broom, in Syria as well as in the West of the Arabic-speaking world. The origin of this name is unknown. In view of the explanations given by DOZY (II, 410) we are tempted to explain it as a mutilation of Latin *filipendula*; but this is a mere supposition. LOEW (II, 424 foll.) gives another explanation of the Persian name, and hints at the occurrence of *Calycotome* in Syria and Palestine. DYMCK (III, 355 foll.) gives, under the names of *dâr-shîshaghân*, *qandûl* and *'ûd al-barq*, a quite different drug, the bark of *Myrica Nagi Thunb.*, a Himalayan tree. So does SCHLIMMER (p. 389) who calls the drug *Myricæ sapidæ Cortex*.

We now translate the paragraph of IDRÎSÎ on *dâr-shîsha'ân* دار شيشعان (drug No. 217, p. 99 of the first volume of the Istanbûl MS.); it is much longer than the quotations of IB. The foreign names are very much corrupted by the copyist. It reads as follows:

“It is Persian. Dioscurides mentioned it in the first book and called it *aspalathos*. It is called in Indian *aflîfûs* *isfîlâlûs* اسفيلالوس — افليفوس (?), in Syriac *nârûn* نارون (?), in the language of the (present) Syrians *'idân* عيدان (“sticks”), in Arabic *'ûd al-barq* عود البرق (“wood of lightning”), in Latin *râqûqa* راقوقة (?), in Berber *aqandûl* أقندول and in Spanish *bulâq* بلاق (?). It is one of the kinds of *gawâliq* جوالق (spinous brooms). It resembles in its growth that of *ar-ratam* الرتم (Spanish broom, *Spartium junceum* S.), except that it spreads out on the soil and does not stand on it higher than one and a half cubits. It has thin twigs which are hard and whose sharp tops end like thorns. On its twigs are hidden leaves, remote from one another, which are hardly visible to the observer. It has pure yellow flowers of fragrant

⁽¹⁾ RENAUD, however, (*Trois études d'histoire de la médecine arabe en Occident*, Hespéris 1931, p. 144) thinks that the correct spelling is *arûrî*, as given by some MSS. of IB.

smell, and a woody and black root. It is this latter, and also the flower which are used for perfuming oils. If the hollow of the hand touches this plant, some of its aroma sticks to it⁽¹⁾. It is called in Africa 'ûd al-barq عود البرق and the inhabitants of Malaga in Andalusia dry their straw on the plant ; for it is very abundant there."

In view of this last phrase, it appears much more curious that IB, who was a native of Malaga, did not quote this part of IDRÎSÎ's paragraph. The latter then continues about the medicinal properties and some superstitious uses of the plant.

DÂWÛD (L., 293) has the following paragraph ; "*Dâr shîsha'ân* دار شيشعان is a Persian name ; it is called, "lightning wood" ('ûd al-barq عود البرق) because, if the lightning or the rainbow falls on it, its perfume becomes purer than that of Indian wood ('ûd hindî عود هندی, i.e. aloe-wood). It is called in our land (Syria) "Cambojian wood" ('ûd qamârî عود قمارى), and the women put it between their clothes in order to perfume them, and to give them an orange colour. It is a hard, red shrub of fragrant smell, over a cubit high, thorny, and grows in the mountains ; its flower is of pure yellow, not bound to any special time, and preserves its strength without decay"

In Persian literature, the earliest record is in ABÛ MANSÛR's book (p. 206) ; he spells the drug correctly, *dâr-shîshaghân*, identifies it with DIOSC.'s *aspalathos*, gives no description of the drug, but attributes to it many nocive properties, e.g. abortion and damaging of bowels and spleen. ACHUNDOW identifies the Persian kind with *Cytisus lanigerus* D.C., (or *Calycotome villosa* LK.) the woolly broom, according to the publications of the Dorpat School of Pharmacology⁽²⁾.

BÎRÛNÎ has a long paragraph on *dâr shîshaghân* in which he quotes first the Persian physician al-Arrajânî الأرجاني

⁽¹⁾ This phrase is mutilated in the text ; we corrected it from IB's quotation.

⁽²⁾ Arbeiten des Pharmakolog. Instituts der Universität zu Dorpat II (1888), p. 56.

who mentions that the thick and thorny wood of the shrub is used by the druggists in perfuming oils ; the best kind is the red or purplish wood. BÎRÛNÎ then quotes Galen and the Syrian author Sahârbokht صهاربخت who pretends that the drug is the herb of the Greek (or Celtic) nard. B. adds the following remarks : “ I found in an anonymous book that it was the root of the Indian nard—its root only—and this is more correct, as it is called in Syriac *qîsâ de-nârdîn*, as mentioned in chapter *shîn* ش under ‘*ûd shîshaghân* عود شيشغان.”

This latter section of the book is unfortunately missing from the Brussa MS. But in the margin of the foregoing part of BÎRÛNÎ’s chapter is written : “ In the ‘Life of Constantine’ *dâr shîshaghân* is the balsam-wood, and it is said that it is the aromatic wood.” According to his habit, BÎRÛNÎ then makes a digression on a kind of wood called ‘*ûd lagrabî*(?) عود الجربى produced by an evergreen tree, like a pomegranate-tree, having grains of the size of chick-peas. All these remarks prove that the real plant was unknown to BÎRÛNÎ and to most of the authors whom he quoted.

SYNONYMS : Gr. : ἀσπάλαθος (*aspálathos*, THEOPHR., DIOSC.), ἐρυσίσκηπτρον (*erysískeptron*, DIOSC.), σφάγνον (*sphágnon*, DIOSC.), διάξυλον (*diáxylon*, DIOSC.) ; Lat. : *aspalathus*, *ulex* (PLINY) ; Ar. : *dâr shîshaghân* دار شيشغان, *dâr shîsha’an* دار شيشعان, *qandûl* قندول, ‘*ûd al-barq* عود البرق, ‘*îdan* عيدان (Syria, IDRÎSÎ), ‘*ûd qamârî* عود قمارى (Syria, DÂWÛD), *gûlaq* جولق (Gh., IDRÎSÎ, Spain) ; Syriac : *qîsâ de-nârdîn* قيسا دناردين (Gh., BÎRÛNÎ), *qîsâ de-shîshag* قيسا د شيشج (Bar Serapion in LOEW II, 426) ; Berber : *ârzûy* أرزوى (Gh.), *arûrî* أرورى (IB) ; Pers. : *dâr shîshaghân* دار شيشغان ; Turk. : same name and *qirmizi sandâl aghaji* قرمزی صندال اغاجى (SAMY, p. 157) ; Eng. : spiny broom, spiny cytisus ; Fr. : *aspatat*, *cytise épineux*, *genêt épineux* ; Germ. : *dorniger Stutzkelchginster*, *Stechginster* ; Span. : *aulaga* (generic name).

234. Dulb دلب, PLANE-TREE (*Platanus orientalis* L.).

(Lecl. No. 875).

IBN SAMGÛN⁽¹⁾: It is *as-sinnâr* الصنار, Arabicised Persian, while the original name is *chinâr* چنار. It is a lofty mountain tree with dentate (palmate) leaves like those of the vine. Its wood is reddish-white, and has a soft bark which is very astringent and which is used in Cordova for tanning hides; they call it simply "the bark" and know it without more ado.

IBN 'IMRÂN: Its bark is thick, red and it has small, loose and light yellow flowers. When they fall off they are succeeded by reddish-yellow grains inclined to reddish grey like castor seeds. Most of it grows in depressed watered plains⁽²⁾ and in the bottom of valleys.

Diosc, II (79): πλατάνος (*plátanos*). Its decoction when drunk is useful for pains in the eyes as compresses, and of the teeth (toothache) by rinsing the mouth with it, and against the bite of venomous insects.

GALEN VIII (XII, 104): The decoction of the bark fibres of this tree with vinegar is useful for [fol. 30 v] toothache, and its nut⁽³⁾ with grease is useful for burns. The dust which sticks to its leaves is most harmful to the trachea if inhaled, and to the vision and hearing if it falls into the eye and ear⁽⁴⁾.

COMMENTARY

The foregoing chapter was very much abridged by Barhebraeus, so much so indeed, that he left out Gh's own remarks which were quoted by IB. This latter, on the other hand, did not quote IBN SAMGÛN, the Hispano-Arabic physician

⁽¹⁾ See Introduction No. 34, p. 20.

⁽²⁾ Gh's text reads *shaghâri* شغاري, IB's text *sahâri* صحاري ("deserts").

⁽³⁾ Galen's original text reads σφαίρια (*sphairia* "globular fruits") which is more correct.

⁽⁴⁾ The whole of this chapter is missing from MS. G.

and botanist who saw the plane-tree and its bark near and in Cordova. On the contrary, IB affirms that he never saw the plane-tree either in Spain or in Morocco. This is very strange, for again it shows that IB did not possess an intimate knowledge of his home land. IBN AL-'AWWÂM who lived in Seville a short time before IB, gave a replete paragraph on the plane-tree (I, 373).

The oriental plane-tree (*Platanus orientalis* L.) was a native of Western and Central Asia, and was introduced into Europe, perhaps during the wanderings of the Greeks. It was well known to Plato, Theophrastus and other Greek authors, and in Italy it even became fashionable to plant this lofty and beautiful tree amongst other expensive adornments of the gardens of the Roman nobility. Julius Caesar, we are told in one of Martial's hymns, planted a plane-tree on the bank of the Guadalquivir in Spain⁽¹⁾. It is, therefore, certain that the tree was introduced into Spain before the beginning of the Christian era.

The name *dulb* is of Semitic origin (Assyrian *dulbu*, Loew III, 66).

The plane-tree is mentioned in the Bible (Ezekiel XXXI, 8), under the name of ערמון (*'armôn*). It reaches, in Western Asia, Mesopotamia, etc., the height of 90 feet and has a circumference of 40; famous and very old plane-trees exist in many lands. They were, in former times, considered sacred among different peoples. The medical use of the bark and fruits was always restrained. DIOSC.'s and GALEN's allegation of the nocive action of the "dust" of the leaves has been revived in our time, even in polemics in English and German newspapers⁽²⁾. The harmful character of the tree seems, however, unproved.

⁽¹⁾ According to Victor Hehn, *Cultivated Plants and Domestic Animals in their Migration from Asia to Europe*. Cheap edition, London 1891, p. 221.

⁽²⁾ J. Sargeaunt, *The Trees, Shrubs and Plants of Virgil*. (Oxford, 1920), p. 104; ACHUNDOW, in Abû Mansûr, p. 371.

Among the Oriental authors, BÎRÛNÎ failed to write a note on the plane-tree. ABÛ MANSÛR, the Persian, repeats mostly the allegations of DIOSCURIDES, while the Persian poets, like those of the Romans, praise its beauty and the shadow it gives, in high terms. IDRÎSÎ (p. 100), who must have seen the tree in Spain as well as in Sicily, mostly follows, in his description, IBN 'IMRÂN, as also do several other authors.

ABÛ HANÎFA AD-DÎNAWÂRÎ (quoted by IB) gives the Arabised Persian name *sinnâr* صنار, and for the biggest plane-trees the name *dawh* دوح which simply means a high tree with spreading branches. He calls it *al-'aithâm* العيثام and this name is indeed given as a synonym of *dulb* دلب ("a white tree that grows very tall") by many of the great Arabic dictionaries⁽¹⁾.

IBN AL-'AWWÂM (I, 373, foll.), as mentioned before, speaks of the plane not only as a wild growing tree, but also as cultivated in Spain. It was a tree that did not require much water, but grew better in watered and depressed land. The wood, burnt as fumigation, was said to kill worms and cockroaches and to drive away bats. IB says that the name *sufairâ'* صفيراء given by some Hispano-Moorish botanists to the plane-tree designs in reality the barren privet (*Rhamnus Alaternus* L.).

DÂWÛD (I, 301) says: "*Dulb* دلب is called *al-ginâr* الجنار and *as-sinnâr* السنار and *ad-darrâ'* الضراء. It is a mountain and river tree which grows near the water to a great height. I saw such a tree that could shadow about twenty horsemen at a time. Its leaves are like fig-leaves, but narrower and covered with down on one side. It has small flowers of yellowish-white colour succeeded by a fruit like the cypress-nut; but it is smaller and has a smell like tar, though weaker."

⁽¹⁾ NAFICY (II, 444) erroneously gives the name *sapîdâr* سپیدار which means the elm or the weeping-willow.

SYNONYMS : Gr. : πλάτανος (*plátanos*) ; Lat. : *platanus* ; Heb. : ערמון '*armôn* ; Ar. : *dulb* دلب, *sinnâr* صنار, '*aithâm* عيثام and '*aitham* عيثم, *ad-darrâ* الضراء (Syria, DÂWÛD) ; Pers. : *chinâr* or *chanâr* چنار, *chinâl* or *chanâl* چنال (VULLERS) ; Turk. : *chinar aghaji* چنار آغاجی and the Arabic names ; Eng. : plane-tree ; Fr. : platane d'Orient ; Germ. : morgenländische Platane.

235. Dardâr دردار, ELM TREE (*Ulmus campestris* L.) and others.

(Lecl. No. 861).

The Syrians call it *dardar* دردر, the Andalusians *al-basham al-aswad* البشم الأسود ⁽¹⁾, and the inhabitants of the 'Irâq (Mesopotamia) *shagarat al-baqq* شجرة البق ("the gnat-tree").

IBN SÎNÂ ⁽²⁾: It is a tree on which grow distended cones (*aqmâ* أقماع) like pomegranates. In these cones is a moisture which is transformed into gnats (*baqq* بق); and when the cones burst the gnats come out.

The AUTHOR : *Baqq* بق, in the dialect of the inhabitants of al-'Irâq, is the name of the mosquito (*bâ'ûd* باعوض, or a small gnat). What we, in Spain, call *baqq* (bed bug) they call *al-angal* الأنجل ⁽³⁾. This tree is known in our land (Spain) as *al-basham al-aswad* البشم الأسود. It is a great tree with round and greenish-black leaves which have notched edges. Its wood is red inclined to black.

GALEN VIII (XII, 109) : Its leaves heal fresh wounds and its bark-fibres are more cooling ⁽⁴⁾ and more astringent.

DIOSC. I (84) : πτελέα (*pteléa*), i.e. *al-basham al-aswad*. Its bark, with wine or cold water, purges phlegm, and if put

⁽¹⁾ Concerning the spelling of this name, see Commentary.

⁽²⁾ Bûlâq edition, Vol. 1, p. 293. Ibn Sînâ extracted from Dioscurides.

⁽³⁾ This word is missing in nearly all the dictionaries, but is mentioned in *Tâg* (VIII, p. 127, last lines) as the name of one of the biting insects.

⁽⁴⁾ In the Greek text: "more bitter."

on broken bones in the form of a decoction of its root or leaves. it accelerates their union. The moisture which is in the husks of its fruit, if smeared on the face, makes the latter shine. It is this (moisture) which, when dried up, gives birth to the animals which resemble gnats.

COMMENTARY

This chapter was also very much abridged by BH who omitted even those of Gh's quotations which were found in IB's chapter on the elm. Gh's remarks on the names of the tree are very important, for they correct the mistakes which crept into the identification and designation of the elm-tree in Oriental works. The elm (*Ulmus campestris, australis, montana*, etc.) is a European tree, but is also found in parts of Asia. The pustules which are mentioned by IBN SÎNÂ are caused by the sting of gall-lice of the genus *Tetraneura Ulmi* or *Schizoneura*; these red or yellow pustules are sometimes very abundant. The inner bark of the tree was, not long ago, a medicinal drug (*Cortex Ulmi interior*, LUERSSEN II, 530).

The name *dardâr* دردار is Persian and has the same meaning as *shagarat al-baqq* شجرة البق, viz. "gnat-tree" or "mosquito-tree." The Spanish-Arabic name is spelt by Gh, in three different places, *basham aswad* بشم أسود, while the MSS. of IB give *nasham* نشم and other names. Some authors (IB printed edition and DÂWÛD) call it *baqqam aswad* بقم أسود "black sappan." We must also notice that the name *dardâr* was in use, in the Western Mediterranean regions, for the ash-tree. IDRÎSÎ (p. 199) gives the Latin synonym *fraxinus* and the "Frankish" name *farâjina* (frêne), MAIM. (82) in Spanish *frashino* (fresno); in Syria to-day, the name *dardâr* is applied to the ash-tree only (BERGGR, p. 851). Compare Colin-Renaud's commentary to *dardâr* in TUHFA, p. 53 (1).

(1) See, moreover, H. DUCROS, *Note sur le dardâr*; and M. MEYERHOF, *Le nom dardâr (orme et frêne) chez les Arabes*. Both in *Bulletin de l'Institut d'Egypte*, vol. XVIII (Le Caire, 1936).

The Oriental authors do not add much to the description of the tree by the Greeks. IBN AL-'AWWÂM (I, 372 foll.) has a whole chapter on the cultivation of the *dardâr* which he identifies, however, with the ash-tree, as he describes its typical fruits (*lisân al-'âsfûr* لسان العصفور, "bird's tongue"). DÂWÛD (I, 399) gives the following description: "The elm (*dardâr*) is a great tree with yellow flowers and thorny leaves, and fruits like the horns of oleander (*diflâ* دفل), full of moisture; when they ripen there come out from them gnats (*ba'ûd* بعوض), and for this reason it is called "the gnat-tree" (*shagarat al-baqq*) and *al-baqqam al-aswad* ⁽¹⁾." SUWAIDÎ (fol. 77 r) gives as a "Greek" name *bûqîsâ* بوقيصا which seems to be Syriac, and as the name of its fruit *sunbul al-kalb* سنبل الكلب ("dog's nard").

SYNONYMS: Gr.: *πτελέα* (*pteléa*); Lat.: *ulmus*; Ar.: *dardâr* دردار, *shagarat al-baqq* شجرة البق, *basham* or *nasham aswad* بشم او نشم أسود (Spain, Gh.), *baqqam aswad* بقم أسود (DÂWÛD, IB) and mutilations of this name, *shagarat al-ba'ûd* شجرة البعوض (Maghrib), *bûqîsâ* بوقيصا (SUWAIDÎ); for other names see ISSA (p. 185) and LOEW (III, 415–419). Pers.: *dardâr* دردار, *sada* سدة (Vullers, Steingass), *pashsha khâna* پشه خانه, *pashsha dâr* پشه دار, *pashsha ghâl* پشه غال ⁽²⁾, *dârwan* دارون (Schlimmer), *nârwan* ناروان (Vullers), *dirakht-i-narwan* درخت نرون (Schlimmer), and the Arabic names; Turk.: *dardâr* دردار, *qara aghaj* قره آغاج ("black tree"); Eng.: elm (tree); Fr.: orme; Germ.: Ulme, Rüster, Feldrüster.

236. Dâdîn دادین, JUDAS-TREE (*Cercis Siliquastrum* L.) and some Vegetable Matters.

(Lecl. Nos. 843, 844 and 2285).

Dâdîn دادین also called *dâdî* دادی.

⁽¹⁾ DÂWÛD probably confused *baqq* (gnat, bug) with *baqqam* (sappan-wood).

⁽²⁾ All these terms, given by VULLERS (367) depend on the Persian word *pashsha* پشه, i.e. gnat ("gnat's house," "gnat's tree," "gnat's cave").

This is a tree known in our land (Spain) under this name. It is a great tree with round leaves like those of the common mallow (*khubbâzî* خبازی) except that they are more compact, hard and smooth. It has flowers of red colour which appear in the spring before the appearance of the leaves and which accumulate on the branches until the latter are entirely covered by them leaving no bare part. It has small husks, as long as a finger, in which are sheltered lentil-shaped grains of wine-red colour. Some people pretend that this tree is the *dâdî* دادی with which artificial wines (*anbidha* أنبذه, i.e. date or grape wines) are fermented in the 'Irâq (Mesopotamia). The flowers are collected and put into the beverage in order to increase its intoxicating power. Its flowers are also eaten and they are taken as dessert so long as they are fresh.

Others pretend that the *dâdî* which is put into the wine is a kind of grain like barley, but smaller, longer and of darkish to black colour; it is not bitter in taste. In Baghdad it is put into the date wine, for it makes it stronger, increases its toxicity and prevents its becoming sour. This was mentioned by Ibn Sînâ and others.

Others, too, took it for the black pine-thistle ⁽¹⁾.

Hunain ⁽²⁾ said that Hypericum (*hayûfâriqûn* هیوفارقون) is the same as *dâdî rûmî* دادی رومی (Greek or Romaic *dâdî*).

Its root is called in the Berber language *adâd*. And *dâdî* are also lamps (pine-torches) which are made from its greasy light wood—like that of certain kinds of pine trees—which, on account of its greasiness, is easily penetrated by fire and used instead of candlesticks and lamps. These lamps (pine-torches) are called *ad-dâdî*. الدادی, being its origin in Greek, δαδός (*tâtus* طاطس).

Ad-dâdî is also the purified tar which is equally called *dâdî*.

IBN MÂSAWAIH : *Ad-dâdî* is cold in the second degree, dry and astringent.

⁽¹⁾ See No. 25, p. 95.

⁽²⁾ See Introduction No. 13, p. 12.

ANOTHER AUTHOR: *Ad-dâdî* is hot and dry; if drunk it causes a sensation of heat and redness in the cheeks, and vertigo.

AL-MÂGÛSÎ⁽¹⁾: Its best kind is that which is red, fresh and of fragrant smell. It is cold and dry, but it contains a certain amount of bitterness which causes acidity. It is astringent. If it is drunk in the dose of two drachms with sugar, it is useful against hæmorrhoids.

COMMENTARY

The name *dâdîn* داین is not found in any Arabic or Persian treatise on pharmacology except in our own. On the contrary, the second name *dâdî* دادی is well known, but is frequently spelt *dâdhî* داذی. Its explanation offered hitherto great difficulty, but the present article of Gh gives for the first time a plausible one. His clear botanical description allows an exact identification of the plant in question. Apart from this, the term *dâdî* was in use for various other things, as explained by Gh. In IB's book, the chapter on *dâdî*, (No. 843) contains only the description of a grain, probably the lichen *Lecanora esculenta* (see above No. 222), following Ibn Sînâ and 'Alî ibn al-'Abbâs al-Magûsî, the two Persian authors. Had IB reproduced Gh's article the identification of the drug in question would have been fixed a long time ago.

The description given by Gh is applicable to the Judas-tree, the leguminosa *Cercis Siliquastrum* L., which is indigenous to Southern Europe and the Near East, including Persia. It is a tree of 6-7 metres in height, with round leaves and beautiful purplish flowers which break out from the wooden branches apart from the leaves. The European name comes from the legend that Judas had hanged himself on this tree, which is frequent in Palestine⁽²⁾. The leaves are eaten in

⁽¹⁾ See Introduction No. 27, p. 17.

⁽²⁾ Ten other kinds of trees were said to be those on which Judas hanged himself, e.g. the willow, birch, fig-tree tamarisk, sycamore-fig-tree, etc. (LOEW II, p. 407).

Europe as salad, the buds, which have an acrid juice, as a substitute for capers. There is no medical use known for the plant in Europe. We found in the above-mentioned book of Charles de l'Ecluse⁽¹⁾ a good description and a wood-cut figure of this tree under the Latin name *Siliqua silvestris*, and the Spanish name *algarrobo loco* ("wild carob"). He says, moreover, that the Moorish inhabitants of Granada—probably the remaining descendants of the Arabic domination—call it *Dit*; this may be a mutilation of *dâdîn* or *dâdî*. The use of the *dâdî*-grains for fermenting date and grape wine is mentioned by all the Mohammedan medical writers, from Ibn Sînâ in the Xth century down to Dâwûd al-Antâkî in the XVIth century. Ibn AL-'AWWÂM (I, 303 foll.) speaks about the cultivation of the *dâdî*-tree in Spain. Clément Mullet supposed that this could refer to the Judas-tree.

The same tree is mentioned by Persian authors and also by Ibn al-Baitâr under the name of *argawân* أرجوان which is the Arabic spelling of Persian *arghawân* ارغوان. VULLERS (I, 81) identifies it with the Hebrew and Syriac *argemôn*, but this seems to be a mistake, as LOEW (II, 407) does not know any Hebrew or Syriac name of the tree. The word *arghawân* denotes, however, in Persian, purple colour, with the adjective *arghawânî* ارغوانی (purple-coloured). These designations are evidently taken from the colour of the *Cercis*-blossoms. Articles on *arghawân* exist in many Persian and Arabic treatises on pharmacology. The most instructive is found in BÎRÛNÎ's unedited drug-book (MS. of the Library in Brussa, Asia Minor). It reads as follows ⁽²⁾ :

"*Argawân*. Hamza ⁽³⁾ says : It is the Arabicised form of (Persian) *arkawân* ارکوان (pronounced *argawân*) ;

⁽¹⁾ Caroli Clusii Atrebat. *Rariorum aliquot Stirpium per Hispanias observatarum Historia*. Antverpiae, 1576, p. 42 foll.

⁽²⁾ We reproduce this interesting passage in the margin of the Arabic text.

⁽³⁾ Hamza al-Isfahânî حمزةالاصفہانی, a famous Persian historian and philologist of the Xth century A.D.

a tree with red florescence. It is called *dâdhârwân* داذاروان and according to another manuscript *dârârwân* داراروان ⁽¹⁾. What we know about it is, that it is a lofty tree, that its flowers grow close together, are of pure red colour inclined to purple and a pleasing sight. It has no other fruit than that by which the kind is propagated, viz. the wild kind. This is the colour of clothes which was in bygone times exclusively used by the Caesars (Roman Emperors) and forbidden to others. Linguists apply it (the name *arghawân*) to anything which is deep red. It is said that the *dâdhî*-tree شجرة الداذی has some likeness to it; but this name, viz. *arghawân*, is better known to us than (that of) the *dâdhî*-tree.”

Among the scholars of the Western Islamic world, IDRÎSÎ, Gh's contemporary, gives the best description of the tree. He apparently never saw the haricot-like pods of the plant. He says (p. 104 of the Istanbûl MS.): “*Dâdhî* It is the fruit of a tree like a mulberry-tree, great and overhanging. It has purplish flowers of intense colour and fragrant smell which are succeeded by blackish barley-shaped grains of bitter taste; they are pounded and put into date wine, in Baghdad and the 'Irâq, to perfume it.”

DÂWÛD (I, 293) ⁽²⁾ gives a shorter account, but adds that *dâdî* is the grain from a tree which grows in the mountains of Persia, that the grain is gathered at the end of autumn and loses its active faculties after four years. At another place he describes *argawân* (I, 80) without realising that it is the same tree as *dâdî*.

As to the name *dâdî rūmî* دادی رومی it is, as told by Gh, an identification made by Hunain ibn Is-hâq in his first translation of Diosc.'s *Materia Medica*, with the *Hyperikon*

⁽¹⁾ Probably misspellings of *dâr-i-arghawân* دارارغوان, i.e. Judas-tree.

⁽²⁾ In the printed Cairo text *dârî* داری, mistake of the copyist or printer.

Unto Him who has revived the Cultures of the

PHARAOKHS & ARABS

after their Extinction : to Him who protects

SCIENCES & ARTS;

The GUARDIAN

of the Actual Renaissance in Egypt ;

Unto our

KING & LIEGE

H. M. FUAD THE FIRST

We humbly dedicate this our Book as a Sign

of LOYALTY & SUBMISSION to

His AUGUST MAJESTY

MAX MEYERHOF

GEORGY SOBHY

of Diosc. We shall treat this question in the next section (Letter *Hâ'* ه, *hayûfârîqûn* هيو فار يقون, Vol. II.).

Concerning the other applications of the name *dâdî*, MAIM. (fol. 81 v) says, like Gh, : “*Dâdhî al-qatrân* داذى القطران is the pure tar.” The other meaning of *dâdî*, viz. pine torch, is evidently derived, as explained by Gh, from Greek : the term δαίς gen. δαίδος (*daïs, daídos*) or δᾶς gen. ἑᾶδος (*dâs, dâdós*) is derived from δαίω (*daíô, to kindle*) and designates a fire-brand or pine torch.

SYNONYMS for *Cercis siliquastrum* L. : Gr. : κερκίς (*kerkis*, THEOPHR.); Lat. : *cercis* (Medieval) ; Ar. : *dâdîn* دادين (Gh.), *dâdî* داذى, *dâdhî* داذى, *argawân* ارجوان ; Pers. : *arghawân* ارغوان *dâr-i-arghawân* دار ارغوان (BÎRUNÎ) ; Turk. : *erghevan aghaji* ارغوان اغاجى ; Eng. : Judas-tree ; Fr. : *gâinier commun, arbre de Judée* ; Germ. : *gemeiner Judasbaum* ; Span. : *algarrobo loco*.







237. Dawm دوم, DOUM-PALM-FRUIT (of *Hyphaene Thebaica* Mart.).

(Lecl. No. 967).

ABÛ HANÎFA : It is *al-muql* المقل. It is a tree from which shoot off palm leaves (*khûs* خوص) like those of the date-palm, and its bracts (*afnân* افنان) grow equally like those (of the date-palm) ; on them grow the fruits (*muql* مقل). Its palm leaves are called *at-tufî* الطفى ; they are compact and strong, so that mats and ropes are made of them. Its fruit is called *al-muql* المقل, when fresh *al-bahushaq* البهشق and when dried *al-khashî* الخشى ; its twigs are called *al-khashul* الخشل.

ANOTHER AUTHOR : Its fruit is astringent [fol. 31 r], confining the bowels, its pith (*gummâr* جمار) is drying, a little nourishing, difficult of digestion and strengthening the stomach. If cooked and fried its digestive powers are increased and its harm is diminished.

COMMENTARY

Dawm دؤم, at the present time pronounced *dôm*, is the fruit of the Egyptian doum palm-tree (*Hyphaene thebaica* Mart., modern botanical synonyms in ISSA, p. 97, 2). The tree itself bears in Arabic the same name. It is a palm-tree characteristic of Upper Egypt and Nubia, but found as far North as the Sinai-Peninsula and the Oasis of Sîwa in the Lybian Desert. It is remarkable for its dichotomously branched trunk and its brown-polished pear-shaped fruit, a nut which has a spongy shell and a very hard stony kernel. The fibres of the pericarp ("sarcocarp") are impregnated with sugar and contain a sweetish pulp which has a taste of gingerbread, and is eaten by the natives. The nuts are frequently found in ancient Egyptian tombs, and that of the Pharaoh Tut-Ankh-Amon contained many baskets full of them. They are to-day a bazaar drug in Cairo—a fact which escaped the attention of DUCROS who omitted the mention of this drug in his list. The ancient Egyptian and Coptic names of this drug are:    *mama*, the tree,    *kw kw* (qû qû) the fruit; *ⲉⲛⲛⲉⲣⲟⲩⲕⲉ*, *ⲥⲟⲩⲥ*, *ⲕⲟⲩⲕ*.

The supposed resin of the doum palm⁽¹⁾ was for a long time in use as a diuretic and diaphoretic remedy. Its Arabic name *muql* مقل corresponds to Greek βδέλλιον (*bdéllion*) (the doum resin is called in Arabic *muql makkî* مقل مكي "muql from Mecca"), and so its medicinal name in Europe was *Bdellium aegyptiacum*—not to be confused with the *Bdellium africanum* and *indicum*, from different kinds of *Balsamodendron*. THEOPHR. (II, 6, 9 and IV, 2, 7) mentioned the doum palm under the name of κουκιόφορον (*koukióphoron*), and PLINY (XIII, 38 and 62) described it as *cuci* ⁽²⁾, while

⁽¹⁾ Probably the gum of *Balsamodendron africanum* Engl.!







⁽²⁾ This name is evidently derived from Egyptian qûqû.

Diosc. did not mention it. Pliny mentions the use of the leaves of doum for household mats, etc.

Ibn Sîda, the author of the early Arabic dictionary *al-Mukhassas* المخصص (Xth century A.D.) writes a whole chapter on *dawm* (Bûlâq Edition, Vol. XI, p. 136 foll.) and gives many Arabic names for the tree and its products which are mentioned by Issa (p. 97). Ibn as-Sikkît and other Arabic philologists give for the fruit the name of *waql* وقل besides *muql* مقل. There are many names for the leaves of the doum palm which are used for mats, curtains and baskets.

The Persian authors did not know the doum nut and resin. The Arabic-writing physicians only repeated Abû Hanîfa ad-Dînawarî's article which was quoted by Gh. It is curious that IB, Suwaidî, Maimonides and Dâwûd, who all lived in Egypt, did not write in detail about this very Egyptian tree and its fruit.

In Western North Africa, the name of *dawm* is applied to the dwarf palm *Chamaerops humilis* L. The gum of the real doum is known in Morocco as *hashâl* خشال (*Tuhfa* No. 61). There are other kinds of *Hyphaene* in Central Africa, equally furnishing gingerbread-like fruits; but it is not probable that they were known to the old Arab scholars. As to the terms for leaves, fruit and gum given by Abû Hanîfa, they are missing in the Arabic dictionaries and may be of Nubian or Sudanese origin.

SYNONYMS: Eg.:    (*mama*) the tree,    (*kṽ kṽ*) the fruit; Copt.: ⲕⲉⲛⲙⲉⲣⲟⲩⲕ, the tree, ⲥⲟⲩⲥ, ⲕⲟⲩⲕ the fruit; Gr.: κουκιόφορον (δένδρον) (*koukiophoron déndron*, THEOPHR.); Lat.: *cuci* (PLINY); Ar.: *dawm*, *dôm* دوم, *shagarat al-muql* شجرة المقل, *'ilb* علب (South Arabia, LOEW II, 303)⁽¹⁾; for other names see ISSA, p. 97; Pers. and

⁽¹⁾ Ethelbert Blatter (*Flora of Aden*, Calcutta 1914. p. 348) gives as an Arabic name in use in Egypt *mama*; this is an apparent confusion with the ancient Egyptian name.

Turk. : *dûm* دوم ; Eng. : Egyptian doum palm, gingerbread tree ; Fr. : doum, palmier doum, cucifère thèbaine ; Germ. : ägyptische Dumpalme.

238. Dukhn دخن, GREAT MILLET, BLACK MILLET, BRISTLE-GRASS, etc. (*Andropogon Sorghum Brot.*, *Sorghum*, *Pennisetum*, *Setaria*, etc.).

(Lecl. No. 858).

Diosc. II (98) : ἑλύμος (*élymos*). It is less nourishing than the millet (*gâwars* جاورس; see above No. 201) and less astringent.

GALEN VI (XI, 875) : This is a kind of cereal, and is like millet in appearance ; its faculties are also similar, except that its nourishing quality is inferior to that of the millet.

COMMENTARY

Considering the great number of millet-like cereals and their varieties, it is not possible to identify the *élymos* of the Greeks and the *dukhn* of the Medieval Arabs. Sir Arthur Hort, the translator of THEOPHR., takes *élymos* (or μέλινος *mélinos*) for the Italian bristle-grass (*Setaria italica* Beauv.) which was found in European prehistoric sites and tombs, (Hungary, North Italy, etc.). It is much cultivated in modern times in the lands of the Far East and in India. The same identification is proposed by Clément-Mullet in his translation of Ibn Al-'Awwâm's "Agriculture," for the name *dukhn*. This name was in use, in the Arabic botanical treatises, for *Andropogon Sorghum Brot.*, for *Panicum miliaceum*, *Penicillaria Pluckenetii* A. Br. (ISSA, p. 136) and *Pennisetum spicatum* Kcke. According to SCHWEINF. (P. 59) it is this latter plant which is called *dukhn* in our days in Upper Egypt and the Sudan, while in Syria the name *dukhn* is applied to *Setaria italica*.

In Ancient Egypt cereals corresponding to the *dukhn* of our time were unknown. What is called *dukhn* at present in Africa and in most of the botanical treatises of our time, is *Pennisetum typhoideum* Rich. (*Penicillaria spicata* Willd.). It is a typical cereal of dry climates, and much more nourishing than other kinds of millet. Some authors thought that this plant was identical with Assyrian *duhnu*, Hebrew *dôhan* (LOEW I, 739), suggesting that it may be of Mesopotamian and not of African origin.

IBN AL-‘AWWÂM (I, 74 foll.) treats of the cultivation and panification of *dukhn* in Spain; it is rather difficult to make bread of most of the kinds of millet. IDRÎSÎ (I, p. 101) describes the difference between *dukhn* (*élymos*) and *gâwars* جاورس (*kénchros*), in that the panicle of the former is coherent—which is in accordance with *Pennisetum typhoideum*—while the latter has a branching raceme or panicle. In other Oriental authors we did not find any description helping a better identification of *dukhn*.

SYNONYMS: Copt.: ⲉⲟⲣⲩ ? ; Assyrian: *duhnu*; Heb.: *dôhan* דוהן; Gr.: ἑλυμος (*élymos*), μέλινος (*mélinos*, THEOPHR.), μελίνη (*melínê*, DIOSC., GALEN); Lat.: *panicum* (PLINY); Ar.: *dukhn* دخن; Pers.: same name and *gâwars* جاورس; Turk.: *qaraja dâri* قره جه داری, *suret dârisi* صورت داری, *jevâz dâri* جواز داری, (HANDJÉRI, III, p. 10); Eng.: black millet and bristle grass; Fr.: panic, millet noir; Germ.: Negerhirse, Rispenhirse, Borstenhirse.

239. Dullâ دلاع, WATER-MELON (*Citrullus vulgaris* Schrad.) and its varieties.

(Lecl. No. 304, *bittîkh hindî* بطیخ ہندی).

Dullâ دلاع is the water-melon of Sind⁽¹⁾ and India. It is cold, moist, consistent, very slow of assimilation, extinguishing

(¹) The Lower Indus Valley.

heat in the stomach and generating thick and dry blood and moist phlegm.

COMMENTARY

Dullâ' is the Arabic name of one of the many varieties of water-melon (*bittîkh* بطيخ) in the Western lands of the Islamic world (Spain, Morocco, etc.). MAIM. (No. 98) says: "*Dullâ'* is the Palestinian water-melon, and is also called Syrian or Indian water-melon. The common people of Egypt call it "the green water-melon" (*al-battîkh al akhdar* البطيخ الأخضر)." This is the common water-melon (*Citrullus vulgaris* Schrad.) of which there are several varieties in Egypt alone (see ISSA, p. 50 foll.), with green peel, blood-red pulp and black, white or light-brown seeds. The drier and hotter April and May are, the sweeter and juicier it grows. The French name *pastèque* is derived from modern Arabic *battîkh*. The native land of the fruit is probably South Asia, perhaps the sunny and well-watered Lower Indus Valley ⁽¹⁾. The Persian name of the water-melon, *hinduwâna* هندوانه indicates its origin from India. The seeds of the water-melon are used everywhere in the Orient as an aliment and a remedy. About the different Indian kinds and their uses see DYMCK (II, p. 64). The medieval cultivation of the water-melon (*dullâ'*) in Spain was described by IBN AL-'AWWÂM (I, 221 foll.).

The water-melon seems to have been unknown to the classical Greek period; THEOPHR. and DIOSCURIDES do not mention it. Oribasius (IVth century A.D.) and the Byzantine physician Simeon Seth first speak of it under the name of *μηλοπέπων* (*mélopépôn*, i.e. "apple-melon"). This name was already known to PLINY. Among the Arabic-writing authors, ar-Râzî (Rhazes), in his book "On the Utility of Aliments and the

⁽¹⁾ See the foregoing note and V. Hehn (*Cultivated Plants and Domestic Animals in their Migration from Asia to Europe*. London, 1891), p. 239.

Prevention of the Harm They Cause”(1), recommends strongly the water-melon as an aliment and a remedy for high fevers. IDRÎSÎ (p. 106) gives the Persian name *kharbuz* خربز, a Hebrew name *bakû'ûth* بكوعوث (probably a misspelling), an East Turkish name *qash qarâ* قش قري (*kharpuz?*) and a Turkish name *shattâ* شتي. He mentions that in his time (XIIth century A.D.) the water-melon was much cultivated in Egypt. IB quotes, besides ar-Râzî, at-Tamîmî and Masîh ibn Hakam, all of whom speak about the qualities of several other kinds of melons and water-melons. DÂWÛD (I, 103 foll.) has a long and learned article on melons and water-melons. Concerning the latter which he calls *bittîkh akhdar* بطيخ أخضر (“green melon”) he says: “Its best kind is that which is striped, and in which the stripes join together at the root of the fruit at one point, and that which is spotted, shining and hard. The worst kind is that which is soft and smooth. The Indian water-melon, in the widest sense of the word, to which belongs that kind which is called in Egypt *al-mâwî* الماوى (“the watery”), is undoubtedly the best kind of water-melon. It stops putrefaction (in the intestines) at once, and roots out fevers..... Next to it in value is *al-'abbâsî* العباسي which is known in our land (Syria) as “the Ethiopian” (*al-habashî* الحبشي); but inferior to both is *al-higâzî* الحجازي (from *Higâz* in Western Arabia). The latter is small and very sweet, and is called *al-hagab* الحجب. The kind brought from Turkey is a hard one, reddish in its interior, split up like sugar, but difficult of digestion” Then follow many advices about the application in medicine of the different kinds of these fruits.

The fried pippins of the water-melon are sold everywhere in Egypt, but they are not mentioned by DUCROS.

(1) كتاب منافع الاغذية ودفع مضارها لأبي بكر محمد بن زكرياء الرازي . مصر ١٣٠٥ ص ٤٦

SYNONYMS : Gr. : *μηλοπέπων* (*mêlopépôn*, Hellenistic, Orbasius) ; Lat. : same name (PLINY) ; Syriac : *pettîhâ*⁽¹⁾ פטיחא (LOEW I, 552) ; Ar. : *dullâ* دلاء (Maghrib, Gh., IDRISI), *bittîkh hindî* بطيخ هندی, *bittîkh sindî* بطيخ سندی, *bittîkh shâmî* بطيخ شامی, *b. filistînî* بطيخ فلسطينی (MAIM.), *b. mâwî* بطيخ ماوی (Egypt, DÂWÛD) ; for other names see ISSA (p. 50) ; Pers. : *hinduwâna*, *hindiwâna* هندوانه, *tarbuz* تربز and *tarbûz* تربوز (VULLERS II, 1476), *kharbuz-i-hindî* خربزه هندی (VULLERS II, 686) ; Turk. : *qârpûz* قارپوز, *fejz* فجز (AVNI, p. 449), and the Arabic names ; Eng. : water-melon ; Fr. : pastèque (derived from Arabic *battîkh*) ; Germ. : Wasser melone ; Span. : melon de agua ; in some parts of Spain the name *sandia* seems to be a remainder of Arabic *bittîkha sindiyya* بطيخه سندیه (Sindian water-melon).

240. Dabîdâriyâ دبیداریا, BASTARD CEDAR ? (*Erythroxylon monogynum* Roxb.).

(Lecl. No. 849).

AGRICULTURE : This is an Indian herb with a burning taste growing on a woody but not sappy stem ; on the stem grow shoots like branches, moist and reaching the height of one cubit. Its leaves resemble those of *bupthalmum* (*bahâr* بهار, *Anthemis arvensis* L.) and are of a deep green colour. During spring there grows on it a nut (fruit) like that of cotton, without being preceded by leaves⁽²⁾. Inside it are grey round seeds which are used in cooking. It is fragrant but has a burning and slightly bitter taste. Its wood is used as tooth-picks, and is useful to the gums. Its odour is like that of savin (*abhul* ابل) except that it is weaker. It is suitable to sufferers from plegia, facial paralysis and gout ; it is sometimes eaten with milk.

⁽¹⁾ The Arabic *bittîkh* is derived from this Aramaic name.

⁽²⁾ IB's text reads : " By flowers " which is probably more correct.

COMMENTARY

Nobody has been able, as far as we know, to identify this name, *dabîdâriyâ* . دیدار یا . The likeness of it to *dabîdâr* دیدار, the Perso-Arabic name of the Himalayan cedar-tree (deodar, from Sanscrit *deva-dâru*), led us to look for an Indian shrub with cedar-like qualities. We found the bastard-cedar (also called red cedar or bastard sandal), *Erythroxylon monogynum* Roxb., which is a shrub with a woody stem, pale bark and cuneate obovate leaves. It is a native of the western parts of the Indian hills and of Ceylon, and may have reached the Islamic World by sea. It is still called in Tamil language *tevadarum* or *devadarum*. DYMOCK (I, 242) wrote about it the following note: “The leaves of this plant are refrigerant, and were largely eaten during the famine in the Madras Presidency, in 1877, by the natives of several districts where it grew wild in abundance; it was thought probable that they might be found to contain an alkaloid with properties similar to those which are obtained from *Erythroxylon Coca*”(1). This was not confirmed, but a bitter and tonic alkaloid was found which “may have mitigated the pangs of hunger.” The bark is still used as a tonic in the Madras district. The wood is fragrant and has a cedar-like smell, whence come its native and English names.

We think that all this is well in accordance with the paragraph of the “Agriculture”(2) quoted by Gh. Only the description of the fruit is not quite suitable, as the fruits of the Erythroxylaceae are generally very small and have only one or two seeds. The tonic qualities of the leaves may have been discovered very early by Indian medical men, and that explains its use for paralytic affections of the nervous system.

(1) This is the American relative of our plant, and the producer of natural cocaine.

(2) This is probably the “Nabataean Agriculture” by Ibn Wahshiyya. See our *Introduction* No. 24, p. 15.

We did not find the name *dabîdâryâ* in the drug lists of other Arabic or Persian physicians, except in Mîr Muhammad Husain's *Makhzan al-Adwiya* مخزن الادوية. Its name has certainly come from India, through the Persian and Syrian languages, and been used in its Syriac form in IBN WAHSHIYYA's "Nabataean Agriculture."

241. Duâghriyâ or Dawâghriyâ دواغريا , Undetermined.

(Lecl. No. 968, *duwâyâ aghriyâ* دوايا اغريا).

AGRICULTURE: It is a stem which grows between rocks and in barren⁽¹⁾ and hard soil. It reaches the height of a span, is solid inside and green but a little inclined to yellowish. It bears on its top four quadrangular-shaped leaves, whitish-green, and over them grows something inside which are seeds, without a flower. It has fragrant smell. It is good for the stomach, diuretic and laxative, if taken raw and not boiled. It is a good corrective for soaps.

COMMENTARY

The name *dawâghriyâ* دواغريا or *dawâyâ aghriyâ* دوايا اغريا as it is spelt by IB, is probably of Greco-Syriac origin (*ἀγρία* *agriâ*="wild"). In spite of the rather detailed description, no identification of the plant in question has been possible. It may have been a woolly desert plant, but its description does not agree with any of the known species. The only author, besides Gh and IB, who reproduced a paragraph on this plant, was IDRÎSÎ. We read in his manuscript work on Simple Drugs (p. 101) the following: "*Duâghriyâ* دواغريا. Dioscurides left it out and did not mention it. But Abû Bakr ibn Wahshiyya mentioned it in his book "Selection of Remedies" which he abstracted from the *Nabataean Agriculture*. He says: "It is a stem, etc."

⁽¹⁾ Gh and IB read *khasiba* خصبة (fertile); IDRÎSÎ has the better reading *barriyya* برية ("barren, sterile, desert.").

Then follows the entire paragraph, but more completely quoted than by Gh and IB. He says, *e.g.* about the root ; “ It has a root which has no odour, is formed in one piece and has no bark ; it is solid inside and outside.” He also discusses the medical uses of the plant in a more detailed manner.

242. Darûnag درونج, LEOPARD’S BANE (*Doronicum scorpioides* Lam.) and (*D. Pardalianches* L.).

(Lecl. No. 862).

It is *al-habbâs* الحباس (1).

IBN ‘IMRÂN : Twigs (roots) about the size of *Zizyphus* (‘*unnâb* عناب) which are imported from China. They enter into the composition of the great electuaries.

IBN SÎNÂ⁽²⁾ : *Darûnag* are pieces of woody roots in the size of a carpal (wrist) bone ; they are yellow and white inside and rather hard and heavy. It is hot and dry in the third degree.

THE AUTHOR : This is the description of the *Doronicum* which is in use here (in Spain) and which grows commonly in our land ; it is hard to break, of bitter taste and with a slight aromatic flavour. Concerning the drug described by Is-hâq ibn ‘Imrân, I have never seen it.

MASÎH : It is hot and dry in the third degree, useful against the sting of venomous reptiles.

MÂSARGAWAIH : It is useful against flatulence.

(Râzî) said in the *Continens* ⁽³⁾ : It is useful against pain in the throat and mouth, and against black-bile (diseases).

ANOTHER AUTHOR : Its best kind is that from *Khurâsân* (Khorassan in East Persia) ; next to it comes the Syrian.

(1) MS (G) reads *al-gabbâs* الجباس

(2) *Qânûn*, Bûlâq edition, Vol. 1, p. 289.

(3) This is Rhazes’ enormous encyclopædia of therapeutics, called in Arabic *al-Gâmi* الجامع (“ The Compendium ”) or *al-Hâwî* الحاوى (“ The Comprehensive ”), and in Latin *Continens Medicinæ*.

COMMENTARY

This chapter was much abridged by BH. The quotations are found, in a more complete form, in the text of IB who, moreover, gave his own description of the plant *Doronicum* or leopard's bane, which he saw in Spain and in Syria. His paragraph is much more instructive than the foregoing chapter of Gh.

In this chapter he treated two different kinds of *darûnag* درونج, or leopard's bane: one is *Doronicum Pardalianches* L., a European composita which is at home in the mountains of Europe and Western Asia; the other is *Doronicum scorpioides* Lam., a native of the mountains of Central, South and East Asia. Both of them have rhizomes with articulations like the tail of a scorpion. Therefore, according to IB, the plant was called in the Lebanon Mountains of Syria, where it grows in abundance, 'uqairiba عقيربه, ("little scorpion"). Owing to the shape of the rhizome, this drug was used in the Orient against the sting of scorpions. About the use of the rhizome in India, see DYMOCK II, 293 and HONIGBERGER II, 269 (*Daronica*). Its medicinal properties are mostly tonic. There is no evidence about the pretended poisonous qualities of the root.

In Antiquity, THEOPHR. (IX, 13, 6) described a plant with a scorpion-like root under the name of σκορπίος (*skorpíos*), which must be a *Doronicum*; the other names for this plant, θηλύφονον (*thélyphonon*), μυόφονον (*myóphonon*) and ἀκόνιτον (*akóniton*) are identified by Sir Arthur Hort with *Aconitum Anthora*. The *akoniton* of DIOSCURIDES (IV chap. 76), however, for which he gives the names of παρδαλιάνγης (*pardaliángchês*), κυνεκτόνον (*kynoktónon*), μυεκτόνον (*myoktónon*), etc., was identified by the old botanist Dodonaeus with *Doronicum Pardalianches* L., and modern botanists generally agree with him. PLINY mentions it under the names of *aconitum*, *thelyphonon* and *scorpion*.

Amongst Arabic authors, Gh alone mentioned the name *al-habbâs* الحباس (“the restrainer,” or perhaps “the strangler”?). *Darûnag* درونج is the Arabicised form of Persian *darûnag* درونك. IDRÎSÎ (p. 107) gives a mutilated Persian name, *jârkuwâ* جارکوا, and says that the root of *darûnag* is imported from China and India, but that the Chinese kind is better. BÎRÛNÎ, living in Afghanistan, mentions two kinds: Roman (*rûmî* رومی) and a larger kind imported from Samarcand (in Turkestan). He gives as an Indian name of *darûnag*: *sunghâwat* سنکھاوت or *sunghâwart* سنکھاورت. The former is still the name for “odoriferous plant,” in modern Hindûstânî.

DÂWÛD (I, 298) gives a good description of the plant from his homeland, Syria: “It is a plant well known in the Syrian Mountains, and particularly in Beirût. It has leaves which stick to the soil like those of the loofah (*lûf* لوف, towel gourd) and which are downy; in their centre rises a hollow stem two cubits high⁽¹⁾, on which are small leaves distant from one another. On its top grows a yellow flower. This plant reaches maturity in the months of *Misrâ* and *Aylûl*⁽²⁾, and its properties persist for ten years after its maturity. What is used of it are its roots. The best are those which are similar to scorpions, yellow outside, white inside

The Moroccan author of TUHFA (No. 119) said that the drug did not exist in his land, but was imported thither from the Orient. The commentators Renaud and Colin certify indeed, that there is in the Atlas Mountains only another kind of *Doronicum*, *D. atlanticum* Chabert which does not seem to be in medicinal use with the natives.

The Persian Mîr Muhammad Husain, in his *Makhzan al-Adwiya* (p. 420 of the Calcutta print) gives the same description of the plant as DÂWÛD, and adds that the plant grows

⁽¹⁾ In Europe it does not reach this size.

⁽²⁾ *Misrâ* مسرى is the Coptic name for the month of August, and *Aylûl* ايلول its Syrian one.

in Andalusia, that it is called in Syria *darûnag* 'aqrabî درونك عقربى (scorpion-like doronicum), and that it is known in two varieties, a Persian and a Turkish one, of which the latter is more valued.

SYNONYMS : Gr. : σκορπίος (*skorpíos*), θηλύφωνον (*thêlýphonon*), μυόφωνον (*myóphonon*), μυοκτόνον (*myoktónon*), κυνοκτόνον (*kynoktónon*), παρδαλιάγχης (*pardaliángchês*), ἀκόνιτον (*akóniton*), (Partly THEOPHR., partly Diosc.) ; Lat. : scorpion, aconiton, thelyphonon (PLINY) ; Ar. : *darûnag* درونج, *habbâs* حباس (Gh), *darûnag* 'aqrabî درونج عقربى (Syria), 'uqairiba عقيربه (IB), *dhanab al-'aqrab* ذنب العقرب ("scorpion's tail," ISSA) ; Pers. : *darûnag* درونك. *darûnag* 'aqrabî درونك عقربى (VULLERS, SCHLIMMER) ; Turk. : *durunaj* درونج ; Eng. : leopard's bane, panther's bane, doronicum ; Fr. : doronic, mort aux panthères ; Germ. : Skorpion-Gemswurz, Leopardenwürger, Schwindelwurz.

243. Dâ al-Gabrûnag دا الجبرونج ⁽¹⁾ Grains of (*Embelia Ribes* Burm. ?)

It is also called *dânag abrûnag* دانج ابرونج. This is the grain which is known to our druggists (in Spain) as "the white pepper;" it is known in the Orient under this name.

AL-MAGÛSÎ: It is a grain which is brought from the mountains in Persia, is triangular in shape, hot in the first degree and increases the quantity of the sperm.

COMMENTARY

The title-name of this chapter is mutilated, and the name of the drug itself is rendered by several authors in different forms. IB spells it like Gh, *dânag abrûnag*, Mîr Muhammad Husain in his *Makhzan al-Adwiya* (Calcutta Edition, p. 412) *dânaj abrûj* دانج ابروج. SERAPION (p. 9, No. 4)

(1) Probably a corrupt form of the following name *dânag abrûnag*. The printed edition of IB misspells *dâlag abrûg* دانج ابروج. *Dânak* دانك is the Persian term for a little grain.

mentions it under the name of *abrung*, and the editor Guiges supposes that it is identical with *birang*, but is unable to determine the drug. Some botanists thought that this was the heart-pea (*Cardiospermum Halicacabum* L.), an Indian seed ; but DYMCK (1,367) wrote : “ We think that there can be little doubt that the *abrong* of Serapion is the fruit of *Embelia Ribes*, the..... ‘spotted grain’ of the Hindus.” We accept this hypothesis, although we never met anywhere with the name “white pepper” for this drug. But according to DRAGENDORFF (p. 514), the grains of *Embelia Ribes* are in use in Turkestan as a substitute of pepper. We refer to our paragraphs, Nos. 171 and 172 on p. 336. The grain mentioned by ‘Alî ibn al-‘Abbâs al-Magûsî may be something else, as it was produced in Persia, while *Embelia Ribes* is an Indian plant. IB gives the name *qurtum Hindî* قرطم هندی (Indian safflower) which agrees well with the grain of *Embelia Ribes*.

244. Dûqû دوقو CRETAN CARROT (*Athamanta cretensis* L.).
(Lecl. No. 970, *dûqus* دوقس).

Diosc. 111 (72) : It is of three kinds : one which is called Κρητικός (*Krêticós*), has leaves like fennel (*râziyânag* رازیانج) except that they are smaller, thinner and about a span long. Its umbel is like that of coriander (*kusfara* کسفره), its flower white, and in it grows a white and acrid fruit on which there is down ; if chewed it is of aromatic flavour and smell. Its root is of the thickness of a finger and one span long. It grows in rocky and sunny places. There is a second kind resembling celery (*karafs* کرفس), of aromatic smell and has a sharp taste. It has a fruit which burns the tongue. The first kind is better. There is still a third kind with leaves like coriander (*kuzbarah* کزبره) and white flowers. Its capitulum and fruit are like those of dill (*shibith* شبث) and its umbel-fruits are like that of carrot (*gazar* جزر) filled with oblong cumin-shaped seeds. It is of an acrid taste.

GALEN VI (XI, 862) : Its seeds are hot and strongly diuretic.

DIOSC. : The seeds of all these kinds [*fol. 31 v*] are heating, diuretic and sedative to colic and chronic cough. As to the kind called *Krêtikós*, its root is also drunk, with wine, against the venom of reptiles.

ANOTHER AUTHOR : It purifies the uterus and promotes conception, and is anaphrodisiac. If mixed with celery seeds, its activity is increased.

COMMENTARY

The name *dawqû* or *dûqû* دوقو was in use in the Arabic medical literature (e.g. IBN SÎNÂ), for the seeds of the wild carrot (*Daucus Carota* L. var. *Boissier Wittm.*, see above p. 395) while the name *dawqus* or *dûqus* دوقس used to designate the *daukos* of DIOSC. IDRÎSÎ, indeed, treats the two articles separately (p. 102, of the Istanbûl MS.), while IB describes them together under the names of *gazar barri* جزبرى and *dûqus*; the spelling of *dûqû* in the two MSS of Gh is an error either of the author or of an old copyist.

The plants designated by DIOSC. under the name of *daukos* were definitely identified by the botanists of the XIXth century (Sprengel and Fraas). The first and most important kind is the Cretan carrot (*Athamanta cretensis* L., Umbelliferæ). It is a plant of the mountainous regions of Central and South Europe. The second is *Peucedanum Cervaria* Laspeyr. (Umbelliferæ) of the same habitat, and the third is probably *Seseli ammoides* L. (umbelliferæ). THEOPHR. calls it δαυκον (*daukon*), but his text is corrupt at that particular passage.

The paragraph on *dawqus* by Gh was abridged by BH, as appears from the quotation of Gh's own words by IB, which is much more detailed. IB adds his own remarks on the third kind of *dawqû* which was called in Syria

qumaila قميله (“little louse,” on account of the appearance of the seeds), and in Palestine *hashîshat al-barâghîth* حشيشة البراغيث, because its seeds were used mixed with oil to kill fleas.

In India, the fruit of *Peucedanum grande* Clarke has been adopted as a substitute for the *daukos*-seeds of the Ancients. It is called in the drug-bazaars of Bombay *dûqû* (DYMCK 11, 126). In Persia, the name *dûqû* is applied, as in old times, to the seed of wild carrot only (SCHLIMMER, p. 176). The Arabic and Persian medical writers all repeat the chapter of Diosc. We reproduce here only the translation of a short paragraph by MAIMONIDES (MS. Istanbûl, fol. 82) in which he emits another opinion : “*Dûqû*. Most of the commentators said that it was the seed of the wild carrot..... Later writers in our land (Morocco) preferred to see in it the seed of *al-akhilla* الأخله (*Ammi Visnaga* Lam., tooth-pick). This is the plant which is used as tooth-picks and which is known to the inhabitants of the Maghrib as *al-muntina* المنتنه (“the fetid”) and which is burnt in the ovens.” The fruits of *Ammi Visnaga* are, indeed, very much like those of *Athamanta* and *Daucus*, and so it is possible that they were used in the Maghrib, where the plant is very common, as a substitute for them.

SYNONYMS for *Athamanta cretensis* L. : Gr. : δαυκος Κρητικός (*daukos Krêtikós*, Diosc.); Lat: *daucus Cretæ* (Pliny); Ar. : *dûqus* دوقس, *dûqû* دوقو, *hashîshat ar-ru'âh* حشيشة الرعاة; Pers. : *dûqû* دوقو; Turk. : *Girid ha'uju* كريدهاؤجى (i.e. Cretan carrot); Eng. : Cretan carrot, Candy carrot, Fr. : *daucus de Candie*, *athamante de Crète*; Germ. : *kretische Augenzurz*, *kandischer Mohrenkümmel* (the seeds).

245. Dîbq دبقي MISTLETOE-LIME (from the oak-mistletoe, *Loranthus europæus* L. Jacq.).

(Lecl. No. 848).

Diosc. III (89): ἰξός (*ixós*). The best kind is the fresh one which resembles the colour of leek (*kurrâth* كراث) inside, and which is reddish outside. It is not rough nor does it produce any dust. It is prepared from a globular fruit (of a plant) growing on the oak-tree, whose leaves are like those of πύξος (*pýxos*), *i.e.* *ash-shimshâr* الشمشار (box-tree), by pounding and washing them and then boiling them in water. Other people prepare it by chewing the fruit. It grows sometimes upon apple, pear and other trees, and is sometimes found on the roots of small shrubs.

GALEN VI (XI, 888): It is a compound of airy and watery substances. It brings out the thick humour (chyme) from the depth of the body and refines, liquefies and dissolves.

Diosc.: Its activity is resolvent, emollient and attractive.

COMMENTARY

ἰξός (*ixós*) of the Greeks and its Arabic equivalent *dibq* دبق is the name of the oak-mistletoe (*Loranthus europaeus* L. Jacq.) and the bird-lime which is prepared from its berry. It must not be confused, as is often done in treatises on synonyms, with the white mistletoe (*Viscum album* L.). The oak-mistletoe is a South European and Asiatic plant-parasite, growing mostly on oak and chestnut-trees, while the white mistletoe is a more northern plant which played an important role in the mythology and the religions of the Nordic nations. It was a special object of worship with the ancient Britons and Gauls (PLINY XIV, 249 foll.), and was considered as a heal-all, a charm against disasters and an emblem of fertility. THEOPHR. knew in his time the oak-mistletoe as ἰξία (*ixía*), and the white mistletoe as ὑφῆαρ (*hýphear*).

Medically, the mistletoe-berry-lime was used as a resolvent to liquefy tumours and to mature abscesses. In the years before 1880, the extract and tincture of mistletoe was strongly

recommended as an oxytotic and abortive remedy (DYMÖCK III, 228); but in recent times its use has been abandoned. Chemically, bird-lime from mistletoe contains viscous substances (viscin and viscaoutchin) and a little tannin.

Most of the Oriental authors, from Ibn Sînâ to Dâwûd, repeat Dioscurides' description of the plant and its fruit. Maim. says that the common people in the Maghrib used to call it *al-'ilk* العلك, i.e. "the viscous." DÂWÛD (1,294) begins his paragraph on *dibq* as follows: "It is said that it exists upon a tree like lichen (*shaiba* شيبه), but it is a berry like a chick-pea, not perfectly round, rough, bursts in moisture, very viscous and slightly yellow. Its best kind is the smooth, soft, very moist and whose bark is greenish; most of it grows on oak-trees....." He then gives many recipes for its use against tumours, skin-diseases and as bird-lime.

The MAKHZAN AL-ADWIYA (Calcutta Edition, p. 414 foll.) gives a long article in which it is remarkable to notice that Persian dyers use the mistletoe-lime as a mordant for crimson.

SYNONYMS: Gr: ἰξία (*ixia*, THEOPHR.), ἰξός (*ixós*, DIOSC.); Lat.: viscum quercinum (Virgil, PLINY); Syriac: *debbûqâ* ܕܒܘܩܐ (BÎRÛNÎ, BROCKELM.); Ar.: *dibq* دبق, 'anam عثم; Pers.: same names, and *hashîshet ed-dibq* حشيشة الدبق and *mîwîzaj 'asalî* ميوزج عسلى; Turk.: same names and *okse otu* اوکسه اوتى ⁽¹⁾; Eng.: oak-mistletoe; Fr.: gui de chêne, guillon; Germ.: Eichenmistel.

246. Dalabûth دلبوث ⁽²⁾ SWORD-GRASS (*Gladiolus communis* L.).

(Lecl. Nos. 875 bis and 1260).

⁽¹⁾ I. e. "bird-lime plant"; another Turkish name: *tuzaq* توزاق, or *pelid aghaji* *tuzaghi* پليداغاجي توزاغي ("oak-tree mistletoe") is found alone in Handjeri (II, 180).

⁽²⁾ In the MSS (T and G) this name is spelt *dalbûb* دلبوب; we corrected it according to the printed edition of the text of IB.

It is known as the “raven’s sword” (*saif al-ghurâb* سيف الغراب), and grows mostly in cultivated lands. It has a white and solid bulb (tuber) covered with fibres, but without layers. It is boiled in milk and eaten ; but when raw it is bitter and astringent.

Diosc. IV (20) : ξίφιον (*xiphion*) ; it is also called φασγάνιον (*phasgânion*) and μαχαίριον (*makhairiôn*) or “the sword-shaped,” on account of the resemblance of the leaves to swords. Its leaves resemble those of iris (*îrisâ* ايرسا), except that they are smaller and lighter ; the edges of the leaves are sharp like a sword. It has a stem about one cubit high on which grow flowers in ranges,, distant one from the other (“racemose inflorescence”), purple-coloured, and a round fruit. It has two roots (tubers) one of which is placed over the other as if they were two small tubers. The lower one is shrunk and the other well grown (sappy). It grows mostly on cultivated land.

GALEN VII (XII, 87) (1) : Its root, especially the superior one, is attractive, refining, resolvent and desiccative.

Diosc. : If drunk with wine it excites the desire for copulation, and it is said that the lower root, if taken (in infusion) stops the desire of copulation with women.

COMMENTARY

The name *dalabûth* دلبوث (in our MSS *dalbûb*) is not Arabic, but seems to be of Syriac origin ; there is however, no trace of it in the special dictionaries. It is the equivalent of Greek *xiphion* which is the name of the sword-grass or common gladiole (*Gladiolus communis* L., Iridaceae). This plant was in medicinal use more in Europe than in the Orient. Its tuberous root had, in the Middle Ages, the reputation to make him who carried it invulnerable to attacks of

(1) It is in reality in Chapter VIII (not VII) of Galen’s *De simplic. med. temp. ac facult.*

swords (whence its former name *Victorialis*, and its German name Siegwurz). The *xiphion* of THEOPHR. was, according to Sir Arthur Hort, the corn-flag (*Gladiolus segetum* Ker.).

Other kinds of gladiole which were in medicinal use were *Gladiolus imbricatus* L., *Gladiolus palustris* Gaud. and *Gl. edulis* Burch. They were used for wounds and scrofula. *Gladiolus communis* was an official drug under the name of *Bulbi Gladioli* or *Bulbi Victorialis rotundæ* (LUERSEN II, 447).

In the Near East, especially in Asia Minor, Syria and Palestine, there are other kinds of *Gladiolus* which are in medicinal use, called *dam al-ghazâl* دم الغزال (“gazelle’s blood”), *ward al-ghâba* ورد الغابة (“forest flowers”), and so on (LOEW 11 6–7). Among the Arabic medical writers, DÂWÛD alone gives an apparently original paragraph (1,302): “*Dalabûth*. It is not the lily (*sawsan* سوسن), but a plant with few leaves like the onion, and their bulbs are like its (the onion’s) bulbs; when peeled off, it does not show layers like the onion, but is of one piece only. They (the bulbs) are placed one upon another and appear as if they were attached. It reaches maturity in Tamûz (August), and grows on the shores of the Euphrates and Tigris, where it is dried and sold in Baghdad and other towns. It is called *an-nâqû* الناقوع” Then follow many details about the uses of the bulbs against different diseases.

SYNONYMS: Gr.: ξίφιον (*xíphion*), φάσγανον (*phásganon*), μαχαιρίων (*makhairíôn*, THEOPHR., DIOSC.); Lat.: *xiphion*, *phasganion* (PLINY), *hyacinthus*, *vaccinium* (Virgil) ⁽¹⁾; Ar.: *dalabûth* دلبوث (IB), (*dalabûb* ?? دلبوب Gh), *saif al-ghurâb* سيف الغراب (Gh), *arbarîd* اربريد (IB), *nâfûkh* نافوخ or *nâqû* ناقوع (DÂWÛD, name of the bulb in Baghdad); for other names see ISSA, p. 87; Pers.: same names; Turk.: same names and *guzghun qiliji* قوزغون قلیجی (“raven’s sword,” AVNI); Eng.: common

⁽¹⁾ John Sargeaunt (*The Trees, Shrubs and Plants of Virgil*, Oxford, 1920) identifies one kind of the *hyacinthus-vaccinium* of Virgil with *Gladiolus segetum* (corn-flag).

gladiole, common sword-grass ; (*Gladiolus segetum* Ker., corn-flag) ; Fr. : glaieul commun, victoriole, lys de St. Jean ; Germ. : Siegwurz, Ackerschwertsiegwurz ; It. : spaderello, coltellaccio, pancaciolo ; Span. : espadaña comun, yerba estoque ⁽¹⁾, lirio de San Juan.

247. Dûruqniyûn دورقنيون (*Convolvulus Dorycnium* L. ?).
(Lecl. No. 868 *durûqniyûn* دروقنيون).

Diosc. IV (74) : Crateuas ⁽²⁾ calls it ἡλικάκκαβον (*halikàkkabon*) and καλλέα (*kalléa*). It is a *thamnos* (shrub) resembling the olive tree when it begins to shoot. It has branches less than one cubit in length, and the colour of its leaves is like the colour of olive leaves. They are, however, longer and narrower and very rough. It has a white flower and has on its ends thick pods like those of the chick-pea (*himmis* حمص) in which are five or six round seeds of the size of small grains of bitter-vetch (*karsana* كرسنه), smooth, hard and of different colours. It has a root as thick as a finger and of one cubit in length. It grows upon rocks near to the sea. Its temperament is like that of opium poppy (*khashkhâsh* خشخاش) and mandrake (*yabrûh* يبروح) ; therefore, it stupefies in small doses, and kills in strong ones.

COMMENTARY

The δορύκνιον (*doryknion*) of Diosc. or δορυκνίδιον (*doryknidion*) of GALEN (Kuehn's Edition, Vol. XI, 864) was unknown to Theophr. and has not been mentioned by later authors. *Halikákkabon*, mentioned by Crateuas, was the name of

(1) All these Italian and Spanish names designate "little sword" or "little knife."

(2) Κρατεύας (*Krateuas*) was a Greek herbalist (ῥιζοτόμος *rhizotómos*) who lived at the court of the great king Mithridates VI. Eupator of Pontus in Asia Minor (first cent. B. C.). He composed a herbal and a book on pharmacology which was copied by most of the later pharmacologists. It was beautifully illustrated, and the figures passed into Dioscorides' Greek edition and Arabic translations.

most kinds of night-shades (Solanaceae), and the poisonous qualities of the plant mentioned by Diosc. and GALEN are more in accordance with them. But the description of the plant, especially its fruits and seeds, is different, and so the old botanists (Rondeletius, Lobelius, etc.) thought that it was a kind of bind-weed (*Convolvulus monspeliensis*). Fraas proposes *Convolvulus Dorycnium* L., following in this Linnaeus himself; but this determination is uncertain. The Oriental authors did not know the plant and satisfied themselves with the transcription of the Greek name and with the quotation of Diosc. and GALEN. For this reason *doryknion* is one of the few names for which Ibn Gulgul and the other Spanish botanists did not find any Arabic equivalent. Hunain ibn Is-hâq identified the name *doryknion* with Syriac *uhlâ* אֹהֶלָא, which is erroneous, according to LOEW (I, 451, 645 ; IV, 130, 134).

248. Diflâ دَفْلَى OLEANDER (*Nerium Oleander* L.).
(Lecl. No. 873).

Diosc. IV (81): 'Ροδοδάφνη (*rhododáphnê*); it is also called νήριον (*nêrion*) and ῥοδόδενδρον (*rhodódendron*). A known *thamnos* (shrub, bush), with leaves resembling those of the almond-tree except that they are longer, thicker and rougher. Its flower is like red rose-leaves⁽¹⁾, and its fruit resembles the Syrian carob (*kharrûb shâmî* خروب شامى *Ceratonia siliqua* L.), having, when opened, in its interior something woolly like that which is visible in the flower of ἀκάνθιον (*akánthion*, the cotton-thistle, *Onopordon Acanthium* L.; see above No. 26, p. 97)⁽²⁾. This root has a sharp edge, is long and of salty taste. It (the plant) grows in gardens and on shores (banks).

(¹). This is the reading of both MSS. (T and G); but IB has the better reading "And its flower resembles the red rose," which is the literal translation of Diosc's text.

(²) Here, in both MSS., as well as in IB, an old copyist blunder: ἡάκινθος, (*hyákinthos*) instead of ἀκάνθινος (*akánthinos*).

GALEN VIII (XII, 86) : It is hot in the third, dry in the first degree and strongly resolvent in external application ; but if taken (internally) by men or beasts, it kills.

Diosc. : Its blossom and leaves are fatal to dogs, asses and mules ; if taken with wine it saves people from the sting of poisonous reptiles.

MÂSARGAWAIH⁽¹⁾ : The expressed juice of its leaves used as friction, is useful against itch (*hikka* حكة) and scabies (*garab* حرب).

IBN MÂSA⁽²⁾ : Its flower is beneficial to diseases of the uterus.

AR-RÂZÎ : It is good for chronic and old affections of the knee-joints and of the back, when used as compresses.

ANOTHER AUTHOR : If its decoction is sprinkled in the house it kills fleas.

COMMENTARY

The plant in question is the oleander or rose-laurel (*Nerium Oleander* L., Apocynaceae). It was known to the Ancient Egyptians and was represented on their monuments (KEIMER 1, 27, 91, 142, 186 ; Fig. p. 174). It was and still is, a beautiful ornament on the banks of rivers in Western Asia, from where it came to the Greeks, according to Hehn⁽³⁾. THEOPHR. knew it under the names of δάφνη ἀγρία (*daphnê agría*, “wild-laurel”) and ὀνοθήρας (*onothêras*, “ass’s hunter” ?). The Arabic name *diflâ* دفل is derived from Greek *daphne* through Aramaic. In Syriac, the name *rhododaphne* is still preserved in the form *hardafna* حردفنه or *hardafnîn* حردفنين⁽⁴⁾. The occurrence and the names of oleander in the Near East are amply discussed by LOEW (1, 206 foll.). In India, another kind, *Nerium odoratum* Lam.—

⁽¹⁾. See Introduction No. 8, p. 10.

⁽²⁾. See Introduction No. 17, p. 13.

⁽³⁾. *Cultivated Plants*, etc. London, 1891.

⁽⁴⁾. S. Fraenkel, *Die aramäischen Fremdwörter im Arabischen*. Leiden, 1886, p. 142.

hardly different from oleander—is very frequent, and is described in Sanscrit medical works under the name of *karavira*; one of its names was *asvamaraka*, i.e. “horse-killer” (DYMCK II, 398 foll.). It is evident that the poisonous effect of the leaves on quadrupeds that feed on them, was known from the earliest periods. The poison is in the bitter and acrid milk-juice of the leaves, the red or white flowers, and even in their stalks (pedicles). It contains different glycosids (rosaginin, nerianthin, neriin, etc.) which are toxic to the heart. As to details of the toxicology of oleander, see DYMCK (II, 401 foll.). In India, oleander is frequently used for poisoning and suicide, while it is not much in use in the Western Islamic World.

HONIGBERGER (II, 316) did not find in India a drug composed with *Nerium Oleander*. He used an official preparation from Europe, *Tinctura Nerii Oleandri*. About the other kind he says the following: “*Nerium odorum* is cultivated in gardens at Lahore (North-west India), merely for its beauty. Its flowers, leaves and roots are official. The root of the hill-plant is much more violent than that of the garden one, and is considered poisonous. Jealous women frequently resort to it; in fact, it is proverbial among the females of the hills, when quarelling, to bid each other go and eat of the root of *Kaneer* (oleander).”

SCHLIMMER (p. 395) reports from Persia that a decoction of oleander blossoms was used against vermin in the houses, while their infusion served women as rouge for the cheeks and as a cosmetic for the hair. He reports also that the Persians cover the snouts of horses, asses and mules with sacks before passing through lanes planted with oleander, and that several times travellers were poisoned when using oleander sticks as broachers for roasting meat.

The foregoing paragraph is again much abridged by BH, as, e.g. the corresponding chapter of IB contains a quotation from Gh which is omitted by BH. IB gives

moreover, quotations from Ibn Sînâ, Is-hâq ibn ‘Imrân, and a long quotation from Idrîsî, concerning the external use of oleander against skin diseases, scabies, white lepra, etc. He cites at the end a passage from the *Minhâg al-Bayân* منهاج البيان of Ibn Gazla⁽¹⁾ concerning the treatment of poisoning with oleander by the ingestion of warm drinks, date-sweets and fruits.

Most of the Arabic and Persian medical authors give long paragraphs on *diflâ* in which they partly repeat Diosc.’s and GALEN’s sayings.

IBN SÎNÂ (I,292) says: “There is a land and a river kind. The first has leaves like purslain (*hamqâ’* حمقاء), but they are narrower, and its branches are long and spread out on the soil, and at the origin of the leaves are thorns. It grows in ruins. The river kind grows upon the banks of rivers, its branches stand erect on the soil, its thorns are invisible, and its leaves are like the leaves of willow or almond-tree; they are broad and of very bitter taste. The upper part of its stem is thicker than the lower part.....” After this follows Diosc.’s description. The “land kind” is surely not an oleander, but another Apocynacea.

IBN AL-‘AWWÂM (I, 374 foll.) gives a short chapter on the cultivation of oleander in Spain, and states that the plant is called in Arabia “the tree of blessing” (*shagarat al-baraka* شجرة البركة); he adds that the cultivation of the plant does not require much labour, as it grows spontaneously.


IDRÎSÎ (p. 107 foll.) has a long chapter on oleander in which he gives various (mostly corrupt) foreign names—amongst others “Frankish” (Italian) *lindrû* (oleandro)—and at the end many recipes for the medicinal use of the leaves and root.

MAIMONIDES (No. 99) has only a few words about *diflâ*: “It is *ar-rudûd* الردود, and in Persian *kharzahrag* خرز هرج,

(1) See *Introduction* No. 38, p. 22.

the meaning of which is, as it is said, “ ass’s bane.” (*Rudûd* is a mutilation of *rhododendron* or *nérion*).

DÂWÛD (I, 300) gives the name *haban* حبن as being common in the Maghrib. He contributes to the botanical description the sentences: “ It is a perennial plant, and its flowers appear in the Autumn ; the farther it is from the water, the higher it grows.” He then gives many recipes, composed with oleander leaves, against skin-diseases and the bite of venomous reptiles.

SYNONYMS : Anc. Egypt. : , *n'r* ; Copt. : ⲁⲁⲫⲏⲏ
Gr. : δάφνη ἀγρία (*dáphnê agría*, THEOPHR.), ὄνοθέρας (*onothêras*, THEOPHR.), νέριον (*nérion*, DIOSC., GALEN); ῥοδοδάφνη (*rhodo-dáphnê*, DIOSC., GALEN), ῥοδόδενδρον (*rhodódendron*, DIOSC.) ; Lat. : same names and *nerium* (PLINY) ; Syriac : הרדפני *hardafnî*, הרדפנין *hardafnîn* (LOEW) ; Ar. : *diflâ* دفلى, *ward al-himâr* ورد الحمار (“ ass’s rose”), *simm al-himâr* سم الحمار (“ ass’s bane”), *haban* حبن (Maghrib, DÂWÛD) ; for other names see ÎSSA, p. 124 ; Pers. : *khar-zahra* خرزهره (“ ass’s bane”), *dirakht-i-zaqqûm* درخت زقوم, *dirakht-i-âghû* آغو (both NAFICY II, 21) ; Turk. : *zaqqum aghaji* زقوم اغاجى ⁽¹⁾ *aghu aghaji* آغو اغاجى (HANDJÉRI) ; Eng. : oleander, rose-bay, rose-laurel ; Fr. : laurier-rose, laurose, rosage, nérion, oléandre ; Germ. : Oleander, Rosenlorbeer ; Span. : laurel rosa, adelfa, baladre (both derived from Arabic) ; It. : oleandro, ammazza-cavallo, ammazza-l’asino (“ horse-killer, ass-killer”).

249. Dawsar دوسر ⁽²⁾ GOAT GRASS, (*Aegilops ovata* L.).
(Lecl. No. 969, *dawsarâ* دوسرا).

DIOSC. IV (137) : Αἰγίλωψ (*aigîlôps*). It is a herb, the leaves of which are like those of the common spike-wheat, except that they are softer, and at their end [*fol.* 32 *r*] is a

⁽¹⁾ *Zaqqûm* زقوم is the name of a tree growing from Hell (mentioned in the Qur’ân) whose bitter fruits shall be the food of misbelievers.

⁽²⁾ In both MSS. (T & G) *daws* دوس, a copyist’s blunder.

fruit in two or three sheaths, in the interior of which is something as thin as hair.

GALEN VI (XI., 815) : It is resolvent, with a slightly hot taste.

ORIBASIUS⁽¹⁾ ; It causes alopecia to disappear.

COMMENTARY

Dawsar ⁽²⁾ دوسر is the Arabic name for Greek αἰγίλωψ (*aigilôps*) which designates the dry grass or goat grass (*Aegilops ovata* L., Gramineae), a common weed in the Mediterranean regions which has in its ear two or three bearded spikelets. It was known to THEOPHRASTUS who complained of its occurrence among the cultivated cereals and its vicious effect on the soil. It has no medicinal qualities, although it was in former times used against eye diseases. Its seeds are eaten in several lands, *e.g.* in the Canary Islands where the plant is known as *trigo de los Guanchos* (DRAGEND., p. 88).

Among the Arabs, ABÛ HANÎFA AD-DÎNAWARÎ was the first to mention *dawsar* with many other weeds ; his paragraph was copied by IB. The other authors all follow Diosc.

SUWAIDÎ (fol. 74 a) gives the name *zann* زَنْ for *dawsar*, which is confirmed by FREYTAG's Arabic-Latin Dictionary (II, 29), while ISSA gives the corrupt form *rann* رَنْ.

SYNONYMS : Gr. : αἰγίλωψ (*aigilops*) ; Lat. : *aegilops* (Pliny) ; Ar. : *dawsar* دوسر, *zann* زَنْ (SUWAIDÎ), *abû hadîg* ابوحديج (ISSA) ; Pers. : same names ; Turk. : *yâbâni yulâf* يابانى يلاف the dictionaries ; Eng. : hard grass, goat grass ; Fr. : *égilope ovale* ; Germ. : *ovales Hartgrass, ovale Walch.*

⁽¹⁾ In Daremberg and Ruelle's edition (*Oeuvres d'Oribase* Paris, 1876) Vol. V, p. 599. About Oribasius, see *Introduction* No. 4, p. 8.

⁽²⁾ The name *dawsar* is of old Semitic origin : Accadian *disharu*, Jewish-Aramaic *dishrâ* דִּשְׂרָא, Syriac *dawsharâ* (Brockelm., p. 169 b) and Arabic sometimes *dawshar* دوشتر. *Dawsarâ* is the form transmitted to the Arabs by Abû Hanîfa and adopted by IB.

250. Durûbtâris دروبطارس, OAK FERN (*Phegopteris Dryopteris* Fée) or BLACK SPLEENWORT (*Asplenium Adiantum nigrum* L.).

(Lecl. No. 869).

It is known as *al-ghâl* الغال.

Diosc. VI (187): It is a plant which grows on the old parts of oak-trees, and is like the plant which is called πτέρις (*ptéris*, male fern, *Aspidium Filix Mas* S.W.), except that it is much smaller and less dentated. It has intertwined roots which are covered with down and are of an astringent taste with some sweetness and some bitterness. If pounded with its roots and used as ointment, it removes hairs.

IBN SÎNÂ : It is useful against plegia.

COMMENTARY

The identification of δρυοπτερίς (*dryopterís*) of Diosc. and GALEN is not quite certain. Most of the modern authors (Fraas, Sontheimer, Leclerc) take it to be the oak-fern (*Polypodium*, or better *Phegopteris Dryopteris* Fée), while others (Sibthorp, Issa) are in favour of another fern, the black maidenhair or black spleenwort (*Asplenium Adiantum nigrum* L.). Both of them are Polypodiaceae. The first is more frequent in Central Europe, the second has its habitat in Southern Europe, Africa and Asia, where it is found as far as Cape Colony and in the Himalayan Mountains. The rhizome of both these plants is astringent and was in use against diseases of the spleen and to expel intestinal parasites.

About the Arabic names there is a difference between Gh and IB. Gh says that *dryopteris* was known in Spain under the name of *ghâl* غال, while IB gives the names 'alâma علامه or 'alala علاله (perhaps *ghalâla* غلاله ?) and as a name in use in Andalusia *dîk* ديك; also the Arabic literal translation

of *dryopteris*, viz. *sarakhs al-ballût* سرخس البلوط, i.e. “oak-fern.” As the letter *ghain* غين is missing from IDRÎSÎ’s MS, and no other Arabic authors have paragraphs on *dryopteris*, we were not able to verify the names given by Gh and IB.

SYNONYMS : Gr. : *δρυοπτέρις* (*dryópteris*) ; Lat. : *dryopteris* (PLINY) Ar. : *sarakhs al-ballût* سرخس البلوط (IB), ‘*alâma* علامه or ‘*alâla* علاله (IB), *dîk* ديك (Andalusia, IB), *ghâl* غال (Spain, Gh), *ashtawân* اشتوان (ISSA) ; Pers. : *sarakhs-i-ballût* سرخس بلوط Turk. : *balluti eyrelti otu* بلوطی اکرتی اوتی (Turkish pharmacological MS).

Synonyms in European languages for *Phegopteris Dryopteris* Fée :—

Eng. : oak fern ; Fr. : fougère de chêne ; Germ. : Eichen-tüpfelfarn.

For *Asplenium Adiantum nigrum* L. :—

Eng. : black maidenhair, black spleenwort ; Fr. : capillaire noir ; Germ. : schwarzes Frauenhaar, schwarzer Streifenfarn.

251. Dand دند , PURGING CROTON (Croton Tiglium L.). (Lecl. No. 886).

Ibn Gulgul⁽¹⁾ and Ibn al-Haitham⁽²⁾ alleged that it is (identical) with *mâhûdâna* ماهودانه (caper-spurge, *Euphorbia Lathyris* L.) ; this is an error, an opinion which is shared by most of our contemporary physicians. However, Abû Guraig, the Monk⁽³⁾, Hubaish ibn al-Hasan,⁽⁴⁾ Muhammad

⁽¹⁾ See our *Introduction* No. 33, p. 19.

⁽²⁾ This is ‘Abd ar-Rahmân ibn Is-hâq ibn al-Haitham عبد الرحمن بن اسحق بن الهيثم who must not be confused with the famous mathematician and physicist al-Hasan ibn al-Haitham (who died in Egypt about 1039 A.D.). ‘Abd ar-Rahmân ibn al-Haitham was a physician of Cordova in Spain who took part, in 951 A.D. in the determination of the Arabic drug-names in the translation of Dioscurides’ *Materia Medica*. His scientific works are lost.

⁽³⁾ See *Introduction* No. 29, p. 18.

⁽⁴⁾ See *Introduction* No. 14, p. 13.

ibn Zakariyyâ⁽¹⁾ and others, all describe croton and caperspurge as two different kinds.

ABÛ GURAIG : Purging croton is of three kinds ; the Chinese one has large grains resembling pistachio-nuts ; that from *ash-Shihr* الشحر⁽²⁾ resembles castor oil seeds, except that it is dotted with small black spots ; and an Indian kind of a size intermediate between the two others, and of yellowish-grey colour. The best kind and the strongest purgative is the Chinese. The Indian is preferable to that of Shihr. You must know that, with the lapse of time, (the kernel) which is in its interior, shrinks until it disappears. This happens particularly outside its land of origin.

‘ISÂ IBN ‘ALÎ : Its taste is like that of bitter almonds ; in its interior is a little tongue like a bird’s tongue ; this is the poison(ous) part.

HUBAISH : It is a deadly remedy if not handled with caution. If corrected by peeling off the outer bark and removing the thin tongue which is in its interior, and then by mixing it with the expressed juice of agrimony (*ghâfit* غافت, *Agrimonia Eupatoria*) or of wormwood, it purges the unhealthy matters and becomes useful for black-bile affections and phlegm, and prevents the hair from becoming gray. The usual dose for strong adults is from two *dâniqs*⁽³⁾ to half a drachm. The Indians mix it with their great electuaries, the Stomachics⁽⁴⁾ and other kinds of purgatives. As their land is the most temperate of the Seven Climates⁽⁵⁾, the administration of croton there is tolerated. In hot climates, however, it is not possible to administer it in drinks. In

⁽¹⁾ See *Introduction* No. 26, p. 16.

⁽²⁾ A town and adjoining district on the coast of South Arabia (to-day Hadramawt).

⁽³⁾ Weight of two carob grains or the sixth part of a drachm.

⁽⁴⁾ From Greek *στρομαχικόν*, i.e. a remedy for the stomach.

⁽⁵⁾ The geographers of Antiquity and the Middle Ages distinguished on the surface of the globe seven “climates” or zones ; the hottest was the first, covering the lands near to the equator, the coldest and most northern being the seventh.

cold countries it becomes very useful. One must choose the Chinese kind with the large grains, and the Indian which is smaller in size. As to that from Shihr with small-sized grains, I do not advise its use at all.

COMMENTARY

This drug is the seeds of the cathartic croton (*Croton Tiglium* L., Euphorbiaceæ). The name *dand* is Persian, but the plant is not a native of Persia; it is indigenous to China and was introduced into and cultivated in India and the Malay Islands, probably since the late Antiquity. It was unknown to the Greeks. The seeds must have been carried to Persia from China by caravans through Central Asia, and to the Western lands by sea, since the Egyptian (Coptic) monk and physician, Anastasius ibn Guraig, who lived in the Xth century A.D., knew of several kinds. Of the three kinds described by him, the first is *Croton Tiglium* and *Croton Pavana* Hamilt.; the second may have been the seeds of *Croton oblongifolius* Roxb. or *Cr. Joufra* Roxb., but more probably those of another euphorbiacea, *Baliospermum axillare* Blume, which was known to the old Indian physicians under the names of *dantî* or *danta-mulika* (DYMCK III, 311). We think that this last name is the origin of the Persian name *dand*, and we suppose that *dand* was originally the name of the Indian drug *Baliospermum*, but was later applied to the Chinese drug Croton⁽¹⁾. As to the drug which was imported from Shihr in South Arabia. it must have been another kind of euphorbiaceæ seeds, as the kinds of real cathartic croton never grew in those regions.

Croton seeds are of dull brownish colour, having an outer skin which is easily detached disclosing a hard dark coat, sometimes of mottled appearance. In its interior is a yellowish and oily kernel, containing about 50 per cent of fixed oil which

⁽¹⁾ Additional note during correction: B. LAUFER (*Sino-Iranica* Chicago, 1919, p. 583) equally derives *dand* from Sanscrit *dantî* which he identifies with *Croton polyandrus* (= *Baliospermum montanum*). He identifies moreover, ABÛ MANSÛR'S *chaipal* چپیل with Sanscrit *Jayapâla* = *Croton Jamalgota* Ham.

possesses violent cathartic and vesicant properties. In modern times it is used much more externally as an irritant to the skin, and very rarely as a rapid and drastic purgative. Its active principle is a resinous constituent, croton-resin. The seeds (*Semina Crotonis* or *Semina Tiglii*) and the oil (*Oleum Crotonis*) are still to-day official drugs in many European pharmacopæias. This oil is almost unknown in the East. In India the native doctors used to correct the poisonous qualities of the seeds with many adjuncts, as described in Gh's article (DYMCK III, 282 and HONIGB. II, 263). The seeds were made known to Western Europe by the Portuguese Christobal Acosta who described them in 1578. In Central Europe, croton oil played a large part in the quack medical practice of the German charlatan Karl Baunscheidt (d. 1860) who recommended, for all sorts of diseases, multiple scarifications along the vertebral column, and the rubbing in of diluted croton oil. This treatment, called Baunscheidtism, is still in use, under various names, amongst the peasants of Germany, Austria, Russia and other lands.

Apparently, IB reproduced Gh's article entirely, but BH had greatly abridged it, and so the most interesting remarks of the old Coptic and Syriac authors (Abû Guraig, Hubaish and 'Isâ ibn 'Alî) were left out. Similarly the long article of ar-Râzî concerning *dand*. IBN SÎNÂ (I, 294) repeated the same description, abstracted from Hubaish's sayings. IDRÎSÎ did not mention the name *dand*. BÎRÛNÎ, who lived near the North-western frontier of India, quotes, besides Abû Guraig, two otherwise unknown Persian authors; unhappily, his article is partly destroyed, in the Brussa MS, and mixed up with an article on vitriol.

MAIMONIDES, in his Treatise on Synonyms (fol. 82 b, No. 97) says: "*Dand*. There is a Chinese kind of it which resembles castor seeds, and a Spanish one; this latter is called in the foreign speech of Spain *târtagha* طارطغه. *Al-mâhûbdâna* الماهو بدانه is one of its kinds." *Tartago* is, indeed, still in our

days the Spanish name of the caper-or garden-spurge (*Euphorbia Lathyris* L.) whose Perso-Arabic name is *mâhûdâna* or *mâhûbdâna* (which we shall consider again below).

DÂWÛD (I, 303) has a rather interesting paragraph : “ *Dand* is that which is now known in Egypt and Syria as *habbat al-mulûk* حبة الملوك (“ The kings’ grain ”) ; but that is not so, as we will explain later on. It is also called *khirwa’ sînî* خروع صيني (“ Chinese castor-seeds ”). Some of it is imported from Samandûr سمندور, Tanâsur تناسر ⁽¹⁾ and other towns of China ; this is white, and externally inclined to yellow, and has a thin bark. Another kind is imported from Kanbâya and Dakkin ⁽²⁾, and is known as the Indian ; it is similar to the first, except that it has black dots. Another kind is imported from ash-Shihr and the coasts of ‘Umân ⁽³⁾ ; it is black and small, and its use is not advisable because it is bad. These grains grow on a tree about a cubit high whose leaves are like those of the brinjal (*bâdHINGÂN* بادنجان), but a little narrower ; its flowers are of the same colour and are succeeded by small and greenish capsules (*ghuluf* غلف) which reach maturity in the month of *Misrâ* مسرى ⁽⁴⁾. When they are plucked they keep their activity during seven years in their native land, and during three years elsewhere.” This is the only description of the plant given by an Arabic author. All the Persian physicians mentioned it under the names of *dand* and *bîd anjîr-i-khitâ’î* بيدانجير خطاى (“ Chinese castor-seeds ”) (Mîr Muhammad Husain).

Concerning the name *habb al-mulûk*, DÂWÛD (I, 226) says that it is a synonym of *habb as-salâtîn* حب السلاطين (“ Sultans’ grains ”), and *mâhûdâna* ماهودانه, which are designations of the caper-spurge (*Euphorbia Lathyris* L.).

(1) Probably Singapore and Tenasserim, the known harbours on the coast of the Peninsula of Further India.

(2) Cambay in the west, and Deccan in the centre of British India.

(3) As to Shihr, see p. 523, note 2. ‘Omân is the South-eastern land of the Arabian Peninsula.

(4) The Coptic month corresponding to August ; see above p. 248.

DUCROS (p. 44) pretends that the Cairo bazaar druggists call croton *habb Mulûk* which he translates by “Molucca grains,” while *habb al-mulûk* (“Kings’ grains”) would designate another *Euphorbia* seed. As far as we know, this is erroneous; there is only one name, viz. *habb al-mulûk*, and it is probably through the confusion of the druggists that several grains of euphorbiaceæ are thus named, according to ISSA: the grains of *Croton*, of *Euphorbia Lathyris* and of *Iatropa Curcas* (physic-nut) (in Algeria also the cherry).

SYNONYMS: Ar.: *dand* دند, *khirwa’ sînî* , خروع صینی *habb al-mulûk* حب الملوك, *habb as-salâtîn* حب السلاطين; Pers.: *dand* دند, and the above-mentioned names. Moreover, *bîd anjîr-i-khitâ’î* بیدانجیر خطائی and *garchak-i-hindî* کرچک هندی (SCHLIMMER, p. 167); Turk.: *habb el-mulûk*, *hashîshet el-mulûk* (AVNI, p. 156); Eng.: purging croton, purging nut, croton seeds, tiglium; Fr.: croton, graines de Tilly, graines des Moluques, petits pignons d’Inde; Germ.: Kroton-ölbaum, Tiglibaum, Purgierbaum.

252. Dukhkhân دخان, LAMP-BLACK.

(Lecl. No. 859).

GALEN VII (XII, 61): Every kind of lamp-black is desiccative, because its substance is refined and earthy; the soot of frankincense (*kundur* كندر) is mixed with remedies for the ulcerated swelling of the eye; and so is the soot of turpentine (*butm* بطم) and myrrh (*murr* مرّ). The soot of crude storax (*mai’a* ميعه) is stronger than the former ones; the soot of bitumen (*zift ratb* زفت رطب, liquid pitch) is still stronger, and the soot of cedar-tar (*qatrân* قطران) is the strongest.

COMMENTARY

Dukhkhân دخان is the Arabic word for “smoke” (and in modern times for “tobacco”). In this paragraph it is, however, the translation of the Greek word λῆγνύς (*lignýs*)

which designates soot or thick smoke mixed with fire and the black matter resulting from collecting the smoke, especially from resinous substances. It should be called in Arabic *sawâd ad-dukkhân* سواد الدخان. DIOSC. has no separate chapter on lamp-black, but he treats of its preparation in the different chapters on resins. For this reason Gh did not quote DIOSC.. GALEN spoke of *lignys* in a special chapter which was probably entirely reproduced by Gh (as we find it in IB), but was abridged to four lines by BH. The soot gained from burnt resins was in former times, and still is in the Near East, a remedy for different eye-diseases, because it has some irritating effect and, at the same time, blackens the lashes as does the much more expensive pure *kohl* كحل or antimony sulphide. Nearly all the Arabic and Persian medical writers repeated GALEN's paragraph on lamp-black. There are, however, as far as we know, some special non-medical Arabic treatises on the preparation of writing-ink in which lamp-black plays an important part. The art of manufacturing indelible inks—to which we owe, *e.g.* the good conservation of Ghâfiqi's MSS.—is still known to Oriental calligraphists. Lamp-black or soot was also used in many alchemical procedures with which we are not concerned in this book.

SYNONYMS : Gr. : *λίγνυς* (*lignýs*), *αἰθάλη* (*aithálê*) (DIOSC.); Lat. : *fuligo* ; Ar. : *dukkhân* دخان, *sawâd ad-dukkhân* سواد الدخان, *sinâg* سناج, *katan* كتن ; Pers. : *dûda* دودة ; Turk. : *is* اس and *ais* ايس, *qûrûm* قوروم, *hebâb* هباب (only by AVNI, p. 581) ; Eng. : soot, lamp-black, (in old pharmacological books:) vegetable æthiops ; Fr. : *suie* (de lampe) ; Germ. : Russ, Lampenruss.

253. Durdî دردی, DREGS, LEES OF WINE (Argal).

(Lecl. No. 863).

DIOSC. V (114) : Its best kind is that taken from old Italian wine. Vinegar-dregs are very strong. It is necessary to

burn them by putting them into a new earthenware jar and lighting beneath the latter a strong fire until the colour of the contents becomes white. They are deterrent, remove redundant granulations in ulcers, and, used with pine-resin as a liniment, colour the hair red.

COMMENTARY

Durdî دردی is the Persian name for dregs, lees, fæces or any sediment which remains at the bottom of liquids (oil, etc.). In the present case it is the translation of Greek τρύξ (*tryx*), i.e. dregs or lees of wine, which consist of crude tartar or argal. They contain bitartrate of potassium and tartrate of calcium and are not used medicinally, in modern times, but for dyeing only. The Greek and Arab physicians used them, mostly burned, for skin and eye-diseases, sometimes mixed with resinous or oily substances.

IB repeats Diosc.'s paragraph and quotes Hunain's lost book *On the Wine*. Apart from this, most Muslim authors do not speak much about wine-dregs, because wine is forbidden to them, and its lees could be obtained only from Christians and in such lands where the Muslim rule was not very strict. The only Muslim author who treats of wine-dregs in some length is, as far as we can ascertain, IDRÎSÎ, who lived in Sicily at the court of the Christian Norman kings Roger and William. He begins his article in the following manner (p. 104 foll.): "*Durdî* is called by Dioscurides in the fifth section of his book, *tryx*; it is called in Persian (*gap*), and in Syriac (*gap*). It is the sediment ('*akar* عكر) of vinegar, wine, oil, butter and other similar deposit-forming substances whose mention is not required The lees of wine are those which are called in (modern) Greek *tartar*"

SYNONYMS : Gr. : τρύξ (*tryx*), σφέκλη (*sphéklê*, DIOSC.), φέκλη (*phéklê*, GALEN); Lat. : faex vini (Pliny); Ar. : *durdî* دردی, '*akar* عكر, *rusûb* رسوب, *thufl* ثفل, *thâfil* ثافل; Pers. : *durd* درد and *durdî* دردی, *dârtû* دارتو (SCHLIMMER, p. 537) :

Turk. : same names and *turti* تورتي or طورطى, *sharab turtusi* شراب طرطوسی (AVNI, p. 351), *posa* پوصه or پوسا, *chokundi* چوکندی or چوتى (SAMY and HANDJÉRI) ; Eng. : dregs, lees, fæces, argal, sediment (of wine) ; Fr. : lie (de vin) ; Germ. : Weinabsatz, Weinrückstand, (Weinstein).

254. Dahnag دهنج, MALACHITE. ⁽¹⁾

(Lecl. No. 966).

THE BOOK OF STONES⁽²⁾ : It is a stone which exists in copper-mines and is of a green colour like chrysolite (*zabargad* زبرجد). It does not occur except in these mines, just as emerald (*zumurrud* زمرد) does not occur except in gold mines. It has different colours ; some is green, some variegated, some peacock-coloured, and some liver-coloured. Sometimes these colours are met with in one and the same stone. It is a soft stone which is turned (on the lathe) by the turner. If it is carved or inscribed with figures (or decorations) and, kept for some months, its brilliancy disappears and it becomes dulled. If a person, who has taken poison, drinks from its scrapings, it benefits him ; but if, on the contrary, it is taken by a person who is not poisoned, it will hurt him [fol. 32 v] and cause his body to become inflamed, and he is not likely to recover quickly. If it is rubbed on the place of the sting of a scorpion, it calms it(s pain). It is a stone which is clear when the air is clear, and becomes troubled (dead-coloured) when the air is troubled.




COMMENTARY

Dahnag دهنج is the Arabic form of the Persian name *dahna* دهنه or *dahâna* دهانه which designates the well-known malachite, a stone which consists mostly of native carbonate of copper. It is found in Siberia, Russia, Wales,

⁽¹⁾ This chapter and the following are missing from the Gotha MS. of Gh.

⁽²⁾ The Pseudo-Aristotelean Lapidary or Stone-Book ; see Commentary.

Hungary, Spain, Persia and North Africa, and occurs in ancient Egyptian tombs, mostly in the form of amulets (scarabs) and statuettes, and in jewellery. In Greek times it was not in medical use⁽¹⁾ but only later on was it known for its healing and magic qualities in the Pseudo-Aristotelian Stone-Book which was written by a Syrian scholar in the XIth century A.D., compiled from Greek and Persian sources. All the later Arabic books on Stones, and the treatises on Alchemy made use of this primary source of Arabic Mineralogy⁽²⁾. The poisonous effect of powdered malachite is due to its copper constituent.

SYNONYMS : Anc. Eg. :    *mflk.t.*; Gr. : *μαλαχίτης λίθος* (*malakhítês líthos*, Medieval); Lat. : *molochitis* (PLINY); Ar. : *dahnag* دهنج; Pers. : *dahna* دهنه and *dahâna* دهانه, *marmar-i-sabz* مرمر سبز ("green marble," SCHLIMMER, p. 353); Turk. : *dehne-i-frengi* دهنه فرنگی (ZENKER'S dict., p. 445); Eng. and Fr. : malachite; Germ. : Malachit.

255. Dîfrûghîs ديفروغيس, DIPHYGES (different mineral earths).

(Lecl. 986).

Diosc. V (103) : It is of three kinds : one of them is a mineral found only in Cyprus ; it is extracted from a shaft in which is a clay-like substance. It is then dried in the sun and burnt afterwards. The second is like the precipitate of copper and has its taste ; the third kind of it is prepared by taking the stone called *pyrites*, i.e. marcasite (*marqashîthâ* مرقيشيثا) and burning it in a kiln (furnace) like lime, until

⁽¹⁾ It has sometimes been identified with *κρυσοκόλλη* (*krysokollê*) of Theophr. and Diosc.

⁽²⁾ The most comprehensive and the best of these " Books on Stones " was that composed in the XIIIth cent. A.D. by the Egyptian scholar Ahmad ibn Yûsuf at-Tifâsh أحمد بن يوسف التيفاشي. A discussion of the chapter on malachite is found in Clément Mullet, *Essai sur la minéralogie arabe* (Journal Asiatique, sixième série, Vol. XI, 1868, pp. 185-191).

it is coloured like ruddle. Its best kind is that which has the taste of copper and the verdigris colour; sometimes ruddle is burnt and sold instead of *diphryges*.

GALEN IX (XII, 214 foll.): Its faculty and taste is astringent, and its pungency is useful for malignant wounds and for ulcers of the mouth, when administered with honey.

ANOTHER AUTHOR: It dries up moist ulcers of the (skin of the) head.

COMMENTARY

Diphrygés διφρυγές means in Greek “twice roasted,” and is the name of a metallic copper-powder which is dried in the sun, and then roasted again in the furnace. It is mentioned by DIOSC., PLINY and GALEN, and its nature is not clearly defined. The three kinds described by DIOSC. probably designate: (1) A kind of clay, perhaps with a copper constituent; (2) Ores or slags from copper furnaces, containing copper silicates with earthy bases; (3) A kind of ferric oxide gained by burning pyrites or sulphur-ore in the open air. DIOSC. and PLINY (XXXIV, ch. 39) described the three kinds in almost identical words, while GALEN, in the IInd century A.D., personally visited the Cyprian copper mines and observed the manner in which *diphryges* and other metallic compounds were extracted. The Arabs did not know the real nature of this substance and had no Arabic name for it. Therefore, IB quoted only Greek authors, and Gh was, as far as we can tell, the only Arabic author who copied another author than the *Materia Medica* of DIOSC. and GALEN. There are, of course, no synonyms known in other languages.

256. Dam دم, BLOOD.

(Lecl. No. 881).

GALEN X (XII, 256): The blood of domestic pigeons (*hamâm* حمام), if put in the fissure formed in the bone of the skull, heals it; and so does the blood of wild pigeons

(*warashân* ورشان), ring-doves (*fâkhita* فاخته), turtle-pigeons (*yamâm* يمام) and turtle-doves (*shafânîn* شفافين). Personally, however, I often replaced them with heated rose-attar which I instilled in the fissure. Moreover, I found it incorrect that the blood of bats (*khuffâsh* خفافاش), if painted on the mammæ of virgins, keeps their rotundity (elasticity), and that it prevents the growth of hair in the armpit; that the blood of lambs (*khirfân* خرفان) prevents epileptic fits (*sara'* صرع), and that roasted goat's blood is useful against diarrhœa.

XENOCRATES⁽¹⁾: The blood of kids is useful against epileptic fits, and the blood of bears, which is of hot temperament, matures swellings (abscesses). It is an error to say that the blood of green frogs prevents the growth of excessive lashes in the lids (trichiasis), and so it is with the blood of dog-ticks (*qirdân kalbiyya* قردان كلبية). It is said that the blood of field rats (*garâdhîn* جرادين) sharpens the sight, but I renounced it on account of its filthiness; as also I did not try the blood of horses, for it is said that it putrifies and burns the blood (of men). It is said that the blood of mice (*fâr* فار) removes comedo warts (*tha'âlîl masâmîriyya* ثآليل مساميرية nail-head-shaped warts).

Diosc. II (79): The blood of geese, kids, ducks, wood-pigeons, turtle-doves, domestic pigeons, and partridges (*hagal* حجل) is used as painting for the eye for wounds and hyphaema (*kumnat ad-dam* كمنة الدم). The blood of the he-kid, the goat, the ibex (*iyyal* إيل) and the hares fried, is useful against ulcers of the intestines, and with wine is useful against the poison called *τοξικόν* (*toxikón*)⁽²⁾. The blood of dogs is helpful against the bites of rabid dogs and the *toxikon*-poison, and the blood of the land-tortoise (*sulahfât barriyya* سلحفاة برية) as a drink, is useful for epileptic fits.

⁽¹⁾ Xenocrates of Aphrodisias was a Greek medical writer who lived about the beginning of the Christian Era. He wrote a *Materia Medica* and a book *On Animal Ali-ments*. The quotation by Gh is not a direct one, but is extracted from Galen.



⁽²⁾ I.e. arrow poison.

COMMENTARY

The use of blood as a remedy is very old. We find in the Egyptian medical papyri many recipes containing blood of different animals against all kinds of diseases; the blood of bats is, *e.g.* a remedy against trichiasis (ingrown lashes) and is still in use in Modern Egypt as a popular treatment. It is found also in the pharmacopœia of the Roman Marcellus Empiricus as well as in the Medieval *Antidotaria* of the Salernitan School in Italy. It is curious that in Antiquity the blood of bulls was considered to be poisonous. In Ancient Egypt blood had its uses, as also in Coptic medical books these uses were enumerated.

In general, the idea of applying blood to wounds and severe bruises was to transmit its vivifying power to the human tissues. There are, however, in this, traces of Animistic beliefs and Magic from heathen times, conceptions, which are still alive in our days, even in the capitals of the most civilised lands. It must be stated here that the use of blood as a remedy was much more common with the Greeks than with the Arabs with whom, just as with the Jews, the consumption of blood was forbidden by religious laws. Therefore, we find in Galen's works many pages on blood as a remedy, while the Arabic and Persian authors treat it very cursorily. The longest chapter on blood is found, as far as we were able to tell, in Idrîsî (p. 110 foll.). It mentions, besides the kinds enumerated by Gh, the blood of leopards, camels, owls, and the marine tortoise, and their healing power for incurable diseases, *e.g.* leprosy. It is evident that the ancient blood therapy has nothing in common with the modern serum therapy, but it must be noticed that during the last years the injection of human or other blood became more and more in use. Thus the Berlin surgeon Professor Bier recommended, in 1931, the injection of sterilised blood from oxen and muttons against exophthalmic goitre⁽¹⁾. Apparently the success of this therapy is sometimes surprising.

(1) Archiv f. Klinische Chirurgie, Vol. 167 (1931), p. 359.

SYNONYMS : Anc. Eg. :   *snf*; Copt. : *snof*; Gr. : *αἷμα* (*haima*); Lat. : *sanguis*; Ar. : *dam* دم; Pers. : *khûn* خون; Turk. : *qan* قان; Eng. : *blood*; Fr. : *sang*; Germ. : *Blut*.

257. *Dimâgh* دماغ, BRAIN.

(Lecl. No. 883).

DIOSC. II (19 and 49) : The brains of hares, if fried and eaten, are useful against tremors (*irti'âsh* ارتعاش); the brains of fowls, if drunk with wine, are useful against the bite of malignant (poisonous) reptiles, and promote the dentition of babies.





GALEN XI (XII, 362) : The brains of burnt frogs stop hæmorrhages, and are useful⁽¹⁾ in alopecia (*dâ' ath-tha'lab* داء الثعلب) when applied with liquid pitch.

ANOTHER AUTHOR : Brains, when eaten, are useful to persons who have drunk poison, and against the sting of (poisonous) animals, when consumed.

COMMENTARY

Brain, as a remedy, is mentioned for the first time in an ancient Egyptian recipe (Papyrus Ebers 65, 13 foll.) : “ It is the brain of a black fish that prevents grey hair when rubbed on the head.” Brains were generally eaten for superstitious purposes. The few recommendations by Greek physicians did not agree with the religious laws of the Muslims, and so few Muslim scholars speak about it, particularly IDRÎSÎ (p. 111). He adds to the sayings of DIOSC. and GALEN the use of human brain against melancholy, so also the use of the brains of camels and of different kinds of birds.

⁽¹⁾ The text of T and G reads : “ Stop hæmorrhages in alopecia ”; this is nonsense and therefore we added the words “ and are useful.”

SYNONYMS: Anc. Eg.:     318, etc; Gr.: ἐγκέφαλος (*engképhalos*); Lat. cerebrum; Ar.: *dimâgh* دماغ, *mukhkay* مخ; Pers.: *mughz* مغز, Turk.: *beyn* بين; Eng.: brain; Fr.: cerveau, cervelle; Germ.: Hirn, Gehirn.

258. Dagâg دجاج, DOMESTIC FOWLS.

(Lecl. No. 854).

GALEN XI (XII, 361): The broth of hens relieves flatulence, and that of old cocks is purgative.

Diosc. II (49): Hens, if cut up and put, while still warm, on the site of bites of poisonous snakes, are useful; but they must be changed frequently. The broth of chickens, given unmixed, tempers diseased bodies.

ANOTHER AUTHOR: The flesh of young hens sharpens the intelligence and refines the voice.

COMMENTARY

The use of fowls as an aliment was largely discussed by Galen and, among the Arabic-writing scholars, by ar-Râzî in his *Treatise on the Use of Aliments and on the Prevention of their Harms*. As diet and remedy, they have been in use since immemorable times, and a great part of their medicinal use is superstitious. Fresh fowls are indeed, still in our days a remedy for bruises, wounds, etc., in many lands, just as fresh meat was a remedy for wounds in Ancient Egypt (Edwin Smith Surgical Papyrus, edited by J. H. Breasted in 1930). IDRÎSÎ (p. 109 foll.) has again a long paragraph on fowls; but since it was quoted by IB and translated by LECLERC (II, p. 80) there is no need to cite it here. DÂWÛD (I, 297) was the only medical author who wrote about the different kinds of fowls. He says that the fowls of Egypt and Abyssinia are bigger than others, almost the size of a goose, and continues: "There is no difference between those that are bred under the wing or those that are bred artificially in

Egypt, contrary to the general mode.” Artificial breeding is, indeed, an old art in Egypt. It was an object of curiosity to the Medieval and Modern travellers in Egypt, and is still in use in our days. For this reason eggs and fowls were, at certain periods, extremely cheap in Egypt, and therefore an aliment accessible to all classes.

SYNONYMS : Gr. : ἀλεκτορίς (*alektorís*) ; Lat. : gallina ; Ar. : *duḡâg* دجاج , *farrûg* فروج ; Pers. : *mâkiyân* ماکیان , Turk. : *tavûq* طاووق ; Eng. : domestic fowl ; Fr. : poule ; Germ. : Haushuhn.

259. Dûd al-Qirmiz دود القرمز , COCHINEAL KERMES (Scarlet Berries).

(Lecl. No. 971).

Diosc. IV (48) : There grows on the oak-trees in the land of Cilicia (Asia Minor) something shell-like and small, resembling snails. Women collect it with their mouths and call it κόκκος βαφικός (*kókkos baphikós*).

GALEN VII (XII, 32) : If this substance is taken from the tree when it is still moist and fresh, it is refrigerant and desiccative in the second degree, because it contains something of a moderately astringent action.

COMMENTARY

The remedy in question is an insect of the genus *Coccidæ*, the cochineal kermes (*Coccus ilicis* or *Lecanium ilicis*). It was considered by the Greeks as a morbid excrescence of the kermes oak (*Quercus coccifera* L.) ⁽¹⁾, but the Arabs knew very quickly that it was an insect. The kermes-oak is not a tree, but a shrub growing in the Eastern Mediterranean regions ; the cochineals are parasites on its branches. The female insects, after fecundation, rapidly grow and reach the

(1) We read, however, in the English edition of Pomet's *History of Drugs* (London 1712, Vol. 1, p. 18) : “ Kermes is the Seed, or rather Excrement of a little shrub.....”

size of a pea ; they then develop an abundance of red colouring matter which is the precious crimson dye-stuff *kermes*. This name is derived from Persian (perhaps originally Turkish) *qirmiz*, and is adopted in all the European languages in a more or less mutilated form (crimson, cramoisi, Karmin, etc.). According to Diosc., in antiquity Greek women collected the cochineals by sucking them off the trees ; to-day they scrape them off with the nails, dry them in the sun, during which procedure they shrivel considerably, and export them to Egypt, Tunis and elsewhere. In recent times this industry is annihilated by the overwhelming production of aniline compounds ⁽¹⁾.

Fifty years ago, the kermes cochineals were still an official drug in many lands. “ animal kermes ” was distinguished from “ vegetable kermes ” (the berries of the vermilion plant, *Phytolacca Decandra* L.), and the former was sold in drug-stores as *Grana Kermes* or *Alkermes*, and a syrup as well as a confection made of it were in use. Most of the Oriental medical writers mention the kermes berries as a remedy, without adding anything to the description given by the Greeks.

SYNONYMS : Gr. : κόκκος βαφικός (*kókkos baphikós*, i.e. “ dyeing grain ”) ; Lat. : *coccum* (PLINY) ; Ar. : *qirmiz* قرمز, *dûd al-qirmiz* دود القرمز, *dûd as-sabbâghîn* دود الصباغين (“ dyers’ worms ”) ; Pers. : same names and *dûpâ* دوبا ; Turk. : *qirmiz* قيرمز ; Eng. : kermes cochineal, scarlet grain, scarlet berry ; Fr. : *kermès*, *graine de kermès*, *graine d’écarlate* ; Germ. : *Alkermesbeeren*, *Scharlachbeeren*.

260. *Dûd al-Baql* دود البقل, CABBAGE-WORM.

(Lecl. No. 972).

Diosc. II (60) : If used as a friction with oil, it prevents the anointed person [*fol. 33 r*] from being bitten by poisonous animals.

⁽¹⁾ Specimens of beautiful kermes-dyeing were found in a great number of Coptic clothing from Egyptian tombs (from the IVth to the IXth cent. A.D.).

COMMENTARY

The Arabic *dûd al-baql* is the translation of Diosc.'s. $\kappa\acute{\alpha}\mu\pi\alpha\iota \ \acute{\epsilon}\pi\iota \ \tau\omicron\upsilon\omicron\lambda\chi\acute{\alpha}\nu\omicron\upsilon$ (*kámpai epí tôn lakhánôn*, i.e. "the caterpillars on the vegetables"). As the cabbage worm, the larva of the common white cabbage butterfly (*Pieris brassicae* L. and *P. rapae* L.), is by far the most frequent of all caterpillars, we think this is what is meant by Diosc.'s "worm." The use of this "remedy" against the bite of poisonous animals is superstitious, but still common in certain regions of Central Asia. Most of the Arabic physicians do not mention it in their pharmacological works.

SYNONYMS : Gr. : $\kappa\acute{\alpha}\mu\pi\alpha\iota \ \acute{\epsilon}\pi\iota \ \tau\omicron\upsilon\omicron\lambda\chi\acute{\alpha}\nu\omicron\upsilon$ (*kámpai epí tôn lakhánôn*) ; Lat. : *uruca raphani*, *brassicæ* (PLINY) ; Ar. : *dûd al-baql* دود البقل ; Pers. : *kirm-i-karam* کرم کرم ; Turk. : *qurt-i-lakhane* قورت لاختنه (?) ; Eng. : cabbage-worm ; Fr. : ver de choux ; Germ. : Kohlraupe.

٢٦٠ — دود البقل : (ذَبَّ) اذا تلطخ بالزيت منع المتلطخ

33 r.

من نهش ذوات السموم .

إذا طلى على ثدى الأبقار حفظها على نهادتها فوجدته باطلا وكذلك ما قيل أنه يمنع نبات الشعر في الأبط وكذلك ما قيل أن دم الحرفان يمنع الصرع ودم المعز إذا شوى نفع من استطلاق البطن. (كسنوقراطيس) دم الجدى نافع من الصرع ودم الدب وهو حار ينضج الأورام. وكذب من قال إن دم الضفادع الخضر يمنع نبات الشعر الزائد في الأجناف وكذلك من زعم مثل ذلك في دم القردان الكلبيّة. وقيل إن دم الجراذين يحدّ البصر تركت تجربته لقدره وكذلك لم أجرب دم الخيل وذكروا أنه يعفن ويحرق الدم. وقيل إن دم الفار يقاع الثاليل المساميرية. (ذَب) دم الأوز والجدى وبط الماء ودم الورشان والشفانين والحمام والمحل يكتحل به لجراحات العين وكمنّة الدم فيها ودم التيس والعنز والأبل والأرانب مقلو ينفع من قرحة الأمعاء وبالشراب ينفع السّم المسمّى طوكسيقون ودم الكلاب يوافق عضّة الكلب وسم طوكسيقون ودم السلحفاة البرية يوافق الصرع شربا.

٢٥٧ — دماغ : (ذَب) دماغ الأرانب اذا شوى وأكل نفع من الارتعاش ودماغ الدجاج اذا شرب بشراب نفع من نهش الهوام الجبيشة ويوافق نبات الاسنان للأطفال. (جَ يَا) ^(١) دماغ الضفادع المحرقة يقطع انفجار الدم وينفع في داء الثعلب مع الزيت الرطب. (غيره) الأدمغة صالحة في سقى السموم ونهش الحيوانات اذا أكلت.

٢٥٨ — دجاج : (جَ يَا) مرق الدجاج يصلح للرياح ومرض الديوك العتيقة يطلق البطن. (ذَب) الدجاج اذا شقت ووضعته وهي سخنة على نهش الهوام نفعت منه وينبغي أن يبدل في كل وقت. ومرق الفراريح ساذجا يعدل الأبدان السقيمة. (غيره) لحم الدجاج الفتى يزيد في العقل ويصفى الصوت.

٢٥٩ — دود القرمز : (ذَد) وقد يوجد في شجر البلوط في بلاد قيليقيا شيء صدفى صغير يشبه الهلزون ويجمعه النساء بأفواههن ويسمونّه قوقوس بأفيقوس. (جَ ز) ^(٣) اذا أخذ هذا من الشجر وهو رطب طرى فهو يبرد ويخفف في الدرجة الثانية لأن فيه شيئا يقبض قبضا معتدلا.

(١) ت و غ : ي . (٢) هذه الكلمة ناقصة مى ت و غ : (٣) ت و غ وابن البيطلو :

٢٥٣ — دُرْدَى : (دَوَ) ^(١) أجوده ما كان من عتيق نحر ايطاليا
ودُرْدَى الحَلّ قوَى جداً وينبغى أن يحرق بان يصير فى إناء فخار جديد ويلهب
تحت ناراً قوية حتى يبيض لونه . وهو يحلو ويقلع اللحم الزائد فى القروح ومع الراتينج
يحمّر الشعر لطخا .

٢٥٤ — دَهْنَج : ^(٢) (كَاب الأَحْجَار) حجر يتكوّن فى معادن النحاس
أخضر فى لون الزبرجد ولا يتكوّن إلا فيها كما لا يتكوّن الزمرد إلا فى معادن
الذهب . وهو ألوان فمنه الأخضر ومنه كانه الوشى ومنه الطاووسى ومنه الكبد
وربما أصيبت هذه الألوان فى حجر واحد . وهو حجر رخو ينخرطه الخراط وإذا
صنع منه شئ أو نقش عليه نقش ومرت به شهور غاب نوره واندرس . وإن
سقى من محكمه شارب السم نفعه وإن شرب منه من ليس به سم أنكاه

32 v.

وألهب بدنه ولا يكاد يبرى منه سريعاً . وإن مسح على موضع لسع العقارب
سكنه وهو حجر يصفو مع صفاء الجو ويتكدر مع كدورته .

٢٥٥ — دِيفَرُوغَيْس ^(٢) : (دَه) هو ثلاثة أصناف منه معدنى
لا يكون إلا فى قُبُرس يخرج من بئر فيها كالطين ثم يجفف فى الشمس ثم يحرق
ومنه آخر كانه عكر النحاس وطعمه ومنه آخر يعمل بأن يؤخذ الحجر المسمى
فوريطيس وهو المرقشيثا ويطبخ فى أتون كالكلس الى ان يتلون بلون المغرة .
وأجوده النحاسى الطعم والزنجارى وقد يحرق المغرة وتباع بحسب الديفرُوغَيْس .
(جَ طَ) فى قوته وطعمه قبض وحِدّة تنفع الجراحات الحبيثة وقروح الفم مع
عسل . (غيره) ينشف قروح الرأس الرطبة .

٢٥٦ — دَمّ : (جَ يَ) دم الحمام اذا صير فى الشق الذى أصاب عظم
الرأس أبراه وكذلك دم الورشان والفاخته واليما والشفانين . فأما أنا فقد استغنيت
عنها كثيراً بدهن الورد المسخن قطرته فى الشق . وأما ما يقال ان دم الخفاش

(١) ت و غ : دَد (٢) هذا الباب ناقصه فى النسخة الخطية المحفوظة فى غوثا (غ) .

٢٥٠ — دُرُوبَطَارِس : هو المعروف بالغال . (ذَد) نبات ينبت فيما يعتق من شجر البلوط وهو كالنبات المسمى بَطَارِس غير أنه أصغر منه بكثير وتشرفه أيضا أصغر من تشرفه وله عروق مُشَبَّكة بعضها ببعض ذات زغب عَفْصَة الطعم مع حلاوة ومرارة . (ذ) اذا سحق مع عروقه وضمد به حلق الشعر . (ابن سينا) ينفع من الفالج .

٢٥١ — دَنْد : زعم ابن جابل وابن الهيثم انه الماهودانه وغلطا^(١) في ذلك وعلى هذا رأى أطباء زماننا أكثرهم وقد ذكر أبو جريح الراهب وحبيش بن الحسن ومحمد بن زكريا وغيرهم الدند والماهود انه جميعا بصنفين^(٢) مختلفين . (أبو جريح) الدند ثلاثة أصناف صيني كبير الحجم شبيه بالفستق ، وشجري^(٣) يشبه حب الخروع إلا أنه منقط بنقط سود صغار ، وهندي متوسط القدر بينهما ولونه أغبر الى الصفرة . أجودها الصيني وأقواها في الاسمهال والهندي أصلح من الشجري^(٤) وأعلم أنه على طول الزمان يصغر الذي في جوفه حتى ينفذ خاصه في غير بلاده . (عيسى بن علي) طعمه كطعم اللوز المتر وفي داخله لسان كلسان العصفور وهو السم . (حبيش) هو دواء إن لم يحترس منه قتل وإذا أصلح بأن يُقَسَّر قسره الأعلى ويدق اللسان الدقيق الذي في داخله ويخلط بعصارة الغافت أو الافستين أسهل الخام ونفع من أوجاع المرة السوداء والبلغم ويمنع الشيب والشربة منه للأقوياء من دانقين الى نصف درهم . وأهل الهند يخلطونه في أدويتهم الكبار المعجونة والأصطمًا خيقتونات وغيرها من الأدوية المسهلة لأن بلدهم أعدل الأقاليم السبعة يحتمل فيها الدند وأما البلدان الشديدة الحر فلا يحتمل فيها شربه ولكن يصلح في البلدان الباردة . وينبغي أن يختار منه الصيني الكبير الحب والهندي الذي دونه في القدر وأما الشجري الصغير الحب فلا أرى سقيه البتة .

٢٥٢ — دُخَان : (جَز) كل دخان فهو مجفف لأن جوهره أرضي لطيف ودخان الكندر يدخل في أخلاط أدوية العين الوارمة مع قرحة وكذلك دخان البطم والمتر ودخان الميعة أقوى من هذه ودخان الزفت الرطب أقوى وأقوى منه دخان القطران .

(١) ت : غلط (٢) غ : بصفتين (٣) ت و غ : شجري (٤) ت و غ : الشجري

٢٤٧ — دُورْقِينُون : (ذَد) قراطوس يُسميه الیقاقافون وقالیا وهو ثمنس یشبه شجر الزيتون أول ما یغرس وله أغصان طولها أقل من ذراع ولون ورقه کلون ورق الزيتون الا أنه أطول منه وأرق وهو خشن حذاء وله زهر أبيض وفي اطرافه غلف كثيفة كأنها غلف الحمص فيها بزر مستدير خمس أوست في قدر حب الكرسة الصغار ملس صلبه مختلفة اللون . وله أصل في غلط أصبع وطول ذراع وينبت في ضحور قريبة من البحر . ومزاجه كمزاج الخشخاش واليبروح ولذلك يسيره سبت وكثيره یقتل .

٢٤٨ — دِفْلَى : (ذَد) رُودُذَفْنَى وقد یسمى نیریون ^(١) وروذوذ اندرون . ثمنس معروف له ورق شبيه بورق اللوز إلا أنه أطول وأغلظ وأخشن وزهره كورق الورد أحمر ^(٢) وحمل شبيه بالخروب الشامی یفتح فی جوفه كالصوف مثل ما یظهر فی زهره أقنثيون ^(٣) وأصل حاد الطرف طویل مالح الطعم وينبت فی البساتین والسواحل . (جَح) حار فی الثالثة یابس فی الأولى قوى التحلیل من خارج وإذا تناولہ الإنسان والبہائم قتل . (ذَد) قوة زهره وورقه قاتلة للکلاب والحمير والبغال وإذا شرب بالشراب خلص الناس من نهش ذوات السموم . (ماسرجویہ) عصير ورقه ینفع من الحكة والجرب طلاء . (ابن ماسه) ورده صالح لأوجاع الأرحام . (الرازی) جید لوجع الركبة والظهر المزمن العتيق ضمادا . (غيره) اذا رُش البيت بطبيخه قتل البراغيث .

٢٤٩ — دُوسَر : ^(٤) (ذَد) آغِيلْبُس حشيشة ورقها كورق سنبل الحنطة إلا أنه ألين منه وفي طرفه

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ثمرة فی غلافین أو ثلاثة ویظهر فی جوف الغلف شئ فی رقة الشعر . (جَو) محلل فی طعمه حرارة يسيرة . (اریباسیس) یذهب بداء الثعلب .

(١) ت و غ : نيزبون (٢) ت و غ : رودوايدون (٣) كذا في الأصل (ت و غ) ،

وقال ابن البيطار (جزء ٢ ص ٩٣) : وزهره شبيه بالورد الأحمر (٤) ت و غ : أواقثيس

(٥) ت و غ : دوس

يخذى اللسان . والاول أجودها . ومنه ضرب ثالث ورقه كورق الكزبرة وزهره أبيض وله رأس وثمر كرأس الشبث وثمره واكليه كالليل الجزر ^(١) مملوء بزرا طويلا كالكمون حريفا : (ج و) بزره حار قوى الادرار . (ذ) بزره هذه الاصناف

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كلها تسخن وتدر وتسكن المغص والسعال المزمن . والصنف منه المسمى قريطيقوس ^(٢) قد يشرب أصله أيضا بالخمير لضرر الهوام . (غيره) ينقى الرحم ويعين على الحبل ويذهب شهوة الجماع وإذا خلط بيزر الكرفس قوى فعله .

٢٤٥ — دَبَق : (ذ ج) ايكسوس . أجوده الحديث الذى لون باطنه شبيه بلون الكراث ولون ظاهره الى الحمرة ليس فيه خشونة ولا نخالة . وإنما يعمل من ثمرة مستديرة تكون فى شجر البلوط التى ورقها كورق بوقسيس ^(٣) وهو الشمسار بان يدق ثم يغتسل ثم يطبخ بماء . ومن الناس من يعمل به بان يمزج الثمرة وقد يكون فى شجرة من شجر التفاح والكثيرى وغيرهما وقد يوجد عند أصول بعض الشجر الصغار . (ج ق) مركب من جوهر هوائى ومائى يحتذب الرطوبة الغليظة من عميق البدن ويلطفها ويذيبها ويحللها . (ذ) قوته محللة ملينة جاذبة .

٢٤٦ — دَابُّوْث : ^(٤) هو المعروف بسيف الغراب . أكثر نباته بالمزارع وله بصلة بيضا مصمتة عليها ليف وليس لها طاقات يطبخ باللبن ويؤكل وهى اذا كانت نية مرة عفصة . (ذ د) كسيفيون وقد يسمى فسغانيون وماخاريبون ^(٥) أى السيفى لمشاكلته ورقه للسيوف وورقه يشبه ايرسا الا أنه أصغر منه وأرق وهو دقيق الطرف كالسيف وله ساق نحو من ذراع عليه زهر مصفف متفرق فريرى وثمر مستدير وله أصلان احدهما مركب على الآخر كأنهما بصلتان صغيرتان والأسفل منه ضامر والآخر ممتلئ وأكثر ما ينبت فى الأرض العامرة . (ج ذ) أصله خاصة الأعلى جاذب لطيف محلل مجفف . (ذ) اذا شرب بالشراب حرك شهوة الجماع ويقال أن الاصل السفلى اذا شرب قطع شهوة جماع النساء .

(١) ت و غ : الجوز . (٢) ت و غ قريطينيون . (٣) كذا فى الأصل ، لعله بوقسوس .

(٤) فى ت و غ : دلبوب . (٥) ت : ماخاريبون ، غ : ماخاريون .

٢٤١ — دواغريا : (الفلاحة) هو قضيب يذبت بين الصخور وفي الأرض البرية^(١) الصلبة يعلو شبرا وهو مصمت الداخل أخضر تشوبه صفرة يسيرة وعليه زغب من أسفله الى أعلاه ولون زغبه الى الصفرة. وله في رأسه أربع ورقات مربعة الشكل يضرب الى البياض في خضرة وفوقها شيء ثابت فيه بزر بغير ورد رائحته طيبة . وهو جيد للعدة مدر وربما أسهل البطن اذا أكل نيا لا مطبوخا مطيب للجشاء^(٢) .

٢٤٢ — درونج : هو الحباس . (ابن عمران) عروق بيض في نحو قضبان العناب يؤتى بها من الصين يدخل في الأدوية الكبار المعجونة . (ابن سينا) الدرونج قطع خشبية أصولية مقدار العقد وأصفر أبيض الباطن أغبر الخارج الى الصلابة والرزانة حار يابس في الثالثة . (لى) هذه صفة الدرونج المستعمل عندنا وينبت عندنا كثيرا وهو صلب المكسر مرة الطعم فيه عطرية يسيرة . وأما الصفة التي ذكرها اسحق بن عمران فلم نرها . (مسيح) حار يابس في الثالثة ينفع من لسع الهوام . (ماسرجويه) ينفع من الرياح النافخة . (وقال في الجامع) أنه ينفع من وجع الحلق والفم والمرة السوداء . (غيره) أجوده الخرساني ثم الشامي .

٢٤٣ — دا الجبرونج : ويقال دانج أبرونج^(٣) وهو الحب الذي يعرفه الصيادلة عندنا بالفلفل الأبيض وهو معروف بالمشرق بهذا الاسم . (المجوسى) هو حب يؤتى به من جبال فارس مثلث الشكل حار في الأولى يزيد في المنى .

٢٤٤ — دوقو : (ذَج) أصنافه ثلاثة منه ما يسمى قريطيقوس^(٤) ورقه كورق الرازيانج الا أنه اصغر منه وأدق طولها نحو من شبر واكليه كالليل الكسفرة وزهره أبيض فيه ثمر أبيض حريف عليه زغب اذا مضغ^(٥) كان طيب الرائحة عطرها طيب وأصله غليظ كالأصبع طول شبر ينبت في المواضع الصخرية الشامسة . ومنه صنف ثان يشبه الكرفس طيب الرائحة عطرها حريف فيه ثمر

(١) في ت و غ : الخصة وهذا خطأ ونحن استخرجنا المعنى " البرية " من نص الادريسي

(٢) ت : للجشاء غ : الحشاء . (٣) كذا في غ ، وفي ت : ابرونج . (٤) ت و غ : قوطيقون .

(٥) ت و غ : وضع .

٢٣٧ — دَوم : (أبو حنيفة) هي المقل وهي شجرة يعلوها خوص نخوص النخل ويخرج أفنانا كأفنانها فيها المقل . ويقال لخصها الطفي وهو قوى متين يصنع منه حصر وغدائر . وثمره المقل ورطبه البهش ويابسها الخشي وسويقه الخشل (غيره) ثمر عفص

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حابس للبطن وجماره بارد يابس يغذ ويسير عسر الانهضام مقو للمعدة واذا طبخ أو شوى لطف جوهره وقل ضرره .

٢٣٨ — دُخن : (ذَبَّ) أليموس وهو أقل غذاء من الجاورس وأقل قبضا . (جَ وَ) هذا جنس من الحبوب ومنظره شبيه بمنظر الجاورس وقوته كقوته غير أن غذاءه أقل من غذاء الجاورس .

٢٣٩ — دُلّاع : هو البطيخ السندی والهندي وهو بارد رطب غليظ بطيء الاستمالة جدا مطفيء لحرارة المعدة مولد دما غليظا يابساً وبلغها رطباً .

٢٤٠ — دبیداریا : (الفلاحة) هي بقلة حريفة هندية تقوم على ساق خشبي غير غضّ ويطامع على الساق شبيها بالأغصان رطبه يعلو ذراعا شبيه بورق البهار شديدة الخضرة ويخرج في الربيع جوزا بكوز القطن من غير ورق^(١) يتقدمه فيها نرمدور أغبر يستعمل في الطبخ ويكون طيبا وفي طعمه حرافة مع مرارة يسيرة ويستاك بنخشها فينفع اللثة ورائحتها كرائحة الأبهل لكنها أضعف . ويوافق أصحاب الفالج واللقوة والنقرس وربما أكلت باللبن .

(١) في نص ابن البيطار بدله : ورد

أو بماء بارد يسهل بلغها وإذا صير على العظام المنكسرة طبيخ أصلها أو ورقها ألجمها سريعا والرطوبة التي في غلف ثمرتها إذا لطخت على الوجه جلته وهي التي إذا جفت تولد منها حيوان شبيه بالبق .

٢٣٦ — دادين : ويقال دادى . هذا شجر معروف عندنا بهذا الاسم وهو شجر عظيم له ورق مستدير كورق الخبازى إلا أنه امتن^(١) وأصلب وأشد ملامسة وله زهر أحمر على^(٢) اللون يظهر في الربيع قبل خروج الورق يتكاثف على الأغصان حتى لا يكاد يبدو منها شيء . وله خروب^(٣) صغير في قدر أصبع لاطية فيها حب عدسى الشكل نحرى اللون وزعم قوم أن هذه الشجرة هي الدادى الذى يخمر به الأنبذة في العراق يجمع زهره ويجعل في الشراب فيشتد سكره ويؤكل زهره أيضا ويتنقل عليه مادام غصنا . وزعم آخرون أن الدادى الذى يجعل في النبيذ إنما هو حب حب الشعير إلا أنه أرق وأطول أدكن اللون الى السواد ما هو مرّ الطعم يجعل في نبيذ التمر في بغداد فيشده ويقوى سكره ويمنع من الحموضة وذكروا هذا ابن سينا وغيره . وزعم بعضهم أنه الاشخيص الأسود . (وقال حنين) أن الهيوفار يقون هو الدادى الرومى . وأصله بالبربرية اداد والدادى أيضا مصابيح تتخذ من الخشب الدسم الخفيف خشب بعض أصناف الصنوبر فانه لدسمه ينفذ فيه النار ويكون بمنزلة الشمع والمصابيح فتسمى هذه المصابيح الدادى وأصل هذه الكلمة بالرومية طاطس . والدادى هو أيضا القطران الصافى الذى يسمى أيضا دادى . (ابن ماسويه) الدادى بارد في الثانية يابس قابض^(٤) . (غيره) الدادى حار يابس يحس من شربه بحرارة واحمرار في الوجنتين وسدر . (المجوسى) أجود الدادى ما كان أحمر حديثا طيب الرائحة وهو بارد يابس إلا أن فيه مرارة توجب بعض الحرافة وفيه قبض وإذا شرب منه درهمان مع سكر نفع من البواسير^(٥) .

(١) ناقص في غ (٢) ناقصة في غ (٣) ت و غ : حروف (٤) غ : قابض

(٥) ت : يحسن ، غ : ناقصة .

من كتاب الصيدنة لأبى الريحانى البيرونى (من النسخة المحفوظة بكتبخانة بروسه) :
(أرجوان) قال حمزه : هو معرب أركوان شجرة ذات حمل أحمر ويقال لها أيضا داذاروان وفى النسخة داراروان . والذى نراه من شجرة الأرجوان أنها لا تبسق والزهر عليها مزدحم أحمر ناصع فيه فرفرية يستحسن منظرا . وليست له ثمره غير ما به توليد المثل بالبرى وهذا اللون في الملابس مما كانت القياصرة تختص به فيما مضى وتحظره على غيرهم وأصحاب اللغة يحملونه على ما اشتدت حرته وقيل أن شجر الدادى أشبه شيء . وهذا عندنا أعرف من شجر الدادى .

ذكرناه قبله . وأكثر نبات هذين الصنفين في السواحل فهذا الذي نعرفه وهو موافق لما وصف ذيوسقوريدس وغيره من القدماء وأما يونس بن تميم فإنه قال أن الدار شيشغان عند صيادلة أهل العراق هو شجر الرمان المصري وله خشب أصفر صلب عطر وله ثمر يسمى البُل وما داخله يسمى اللب وهو دواء يحبس الطبيعة وينفع من الحميات .

٢٣٤ — دُلب : (ابن سنجون) هو الصنار بالفارسية معربا وأصله جنار وهو شجر جبلي عظيم ورقه مشرف كورق الكرم وعوده أبيض إلى الحمرة رخو قشره شديد العفوصة وبه تدبغ الجلود بقرطبة ويسمونه بالقشر علم له دوت غيره . (ابن عمران) قشره غليظ أحمر وله نوار صغير متخلخل خفيف أصفر إذا سقط أخلف حبا أصفر إلى الحمرة والغبرة كحب الخروع . وأكثر ما ينبت في الشغاري^(١) الغامضة وفي بطون الأودية . (ذآ) أبلاتونوس طبيخه ينفع من وجع العين ضمادا والاسنان مضمضة ومن نهش الهوام شربا . (جح) طبيخ لحاء هذه الشجرة يخل-

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ينفع من وجع الأسنان وجوزها مع الشحم ينفع حرق النار . والغبار الذي يلصق بورقها ضار جدا لقصة الرئة إذا استنشق ويضر بالبصر والسمع ان وقع في العين والأذن .

٢٣٥ — دردار : أهل الشام يسمون هذه الشجرة دردار^(٢) وأهل الأندلس البشم^(٣) الأسود وأهل العراق شجرة البق . (ابن سينا) هي شجرة يخرج فيها أقماع منتفخة كالرمات فيها رطوبة تصير بقا فإذا أنفقت خرج البق . (لى) البق عند أهل العراق هو الباعوض وأما الذي يسمى عندنا بقا فإنهم يسمونه الأتجل . وهذه الشجرة تعرف عندنا بالبشم الأسود وهي شجرة عظيمة ورقها مستدير أخضر إلى السواد جعد الجوانب وخشبه أحمر إلى السواد . (جح) ورقها يدمل الجراحات الطرية ولحاؤها أشد برودة وقبضا . (ذآ) بطاليا وهو البشم الأسود . قشرها بخر

(١) لعله عند ابن البيطار : الصغاري (٢) غ : دردر (٣) كذا في ت وغ وفي نسخ جامع ابن

البيطار : النشم والبقم والشقم والطح

هو ثمندس ذو غلظ يدخل بغلظه فيما يسمى خشبا فيه شوك كثير يكون في بلاد
إسوروس^(١) وروذيا ويستعملها العطارون في تعفيض الأدهان . أجوده الرزين
الذى اذا قشر يرى لونه الى لون الدم ما هو أو الى لون الفرفير كثيفا طيب الرائحة
في طعمه شيء من المرارة . ومنه صنف آخر أبيض ذو غلظ خشن عديم الرائحة وهو
دون الأول . (ج و) قوته مركبة من

30 r

أجزاء غير متشابهة وذلك بانه بأجزائه الحادة الحريفة يسخن و بأجزائه الضابطة
مبرد و بكتيها مجفف ينفع من القروح المتعفنة . (لى) الدار شيشغان اسم فارسى
يسمى بالسريانية قيسادندين أى عود السنبل وإنما يريدون به أنه عود تشبه رائحته
رائحة السنبل والناس يستعملون عندنا بدله عود الجولق بالجليم ومنهم من يستعمل
زهرة وهولاء مخطئون لان القدماء إنما ذكروا أن الجولق خشب لا أنه زهر
والصحيح انه نوع من الجولق وكأن الجولق صنف منه ردىء واخلق به أنه
الصنف الذى ذكره ديوسقوريدس الذى ليست له رائحة والجولق شجر له أصناف
كثيرة منه كبير جدا وأكثرها لا ورق له ومن أصنافه ما يكون له ورق لطاف
صغار فيما بين الشوك يكون كصغار ورق الآس وجمعها زهر أصفر ومنها ما لزهرة
رائحة طيبة ومنها ما لا رائحة له ومنها ما يخلف نحراريب صغار فيها بزر ومنها ما يعقد
حباً كحب العرعر ويميل عنه . والدار شيشغان من هذه الأصناف منه ما هو شوك
كله بلا ورق وأغصانه كثيرة قصار تخرج من أصل واحد وهو متدوّح كأنه قفة
شوك أفرغت في الأرض أخضر نخضرة ورق الكرب ولون أغصانه أحمر الى الفرفيرية
وفيه عطرية . ومنه ما يقوم على ساق وله خشب غليظ صلب خارجه أصفر
وداخله أحمر عطر الرائحة وشوكه حديد دقيق كثيف وقضبانه دقاق متدوحة في
اعلى ساقه ويعلو شجره من القامة وبين أضعاف الشوك ورق دقيق جدا أوزهر
أصفر ذهبي ونحراريب صغار فيها ثلاث حبات لاطية لونها أصفر . وينبت
في جبال مظلمة بالشجر ولحبه عطرية عجيبة وهو ألطف من الصنف الذى

(١) غ : داسوروس

(ذآ) قينامون^(١) هو الدارصيني. أجود أصنافه المسمى موسولون يشا كل السليخة المسماة موسوليطيس يسيرا وأجود هذا الصنف الحديث الأسود الى لون الرماد مع لون الحمرة جدا طيب الرائحة العارى عن رائحة السذاب والقرد مانا يملأ الخياشيم من رائحته. ومنه ما يكون جبليا غليظا قصيرا ياقوتيا^(٢) ومنه صنف ثالث قريب من الأول أسود أملس متشظ قليل العقد. ومنه صنف رابع ابيض رخو خشن النبات له أصل هين الانفراك كبير. ومنه صنف خامس رائحته كرائحة السليخة ساطع الرائحة ياقوتى اللون قشره كقشر السليخة الحمراء ليس بمتشظ جدا غليظ الأصل. فما كان من هذه الأصناف رائحته شبيهة بالكندر أو بالآس أو بالسليخة وكانت عطريته مع زهومة فهو دون الجيد وأخص الابيض والأجرب ومنكمش العيدان وما كان أملس خشبيا والى الأصل فانه لا ينتفع به. وقد يوجد شيء آخر كالدارصيني يسمى دارصينيا كاذبا خشن النبات ضعيف الرائحة والقوة ومن قرفة الدارصيني ما يسمى زنجبريا^(٣) يشبه الدارصيني في المنظر الا انه زهم الرائحة وأما المسمى كسولوقينامون المعروف بالقرفة فانه كالدارصيني فى أصله وكثرة عقده وهو خشب له عيدان طوال شديدة وطيب رائحته اقل كثيرا من الدارصيني وقيل ان القرفة جنس آخر غير الدارصيني وإنما هو من طبيعة أخرى. (ج ز) هذا الدواء فى الغاية من اللطافة وليس فى غاية الحرارة بل هو فى اول الثالثة وأما قرفة الدارصيني فكأنها دارصيني^(٤) ضعيف وبعضهم يسميه دارصيني دون. (ذ) وقوة كل دارصيني مسخنة مدرة مليئة منضجة موافقة من السموم ونهشة الهوام ويحلوظامة البصر. وقد يوجد شيء آخر يسمى قينا موميس^(٥) ويسمى أيضا سليخة كاذبة خشن الشعب جدا وأغلظ عيدانا من الدارصيني وهودون الدارصيني بكثير فى الرائحة والطعم.

٢٣٣ — دار شيشغان : هو نوع من الحولق^(٦) متشجر طيب الرائحة ينبت فى بعض السواحل ويسمى القندول وبالبربرية أرزوى^(٧). (ذآ) اسفالاتوس وقد يسمى اروسيسقيفطرون وفاسغانون والسريانيون يسمونه عيدان الناردين

(١) كذلك فى ت و غ (٢) ت و غ : جدا قويا (٣) ت : زنجبا غ : زنجبيا

(٤) هاتان الكلمتان ناقصتان فى الأصل (٥) ت : ناموميس غ : ماموميس

(٦) ت : حولق (٧) غ : ارزوى

حرف الدال

٢٣٢ — دار صيني : تأويله بالفارسية شجرالصين . (اسحق بن سليمان)
 الدار صيني على ضروب ثمنه الحقيقي المعروف بدار صيني الصين ومنه الدون وهو
 الدار صوص ومنه المعروف بالقرفة على الحقيقة ومنه المعروف بقرفة القرنفل . فأما
 الدار صيني الحقيقي فحسمه أشحم وأثخن وأكثر تخلخلا من ^(١) جسم القرفة كأن لحمه
 يكون على ثخن الخنصر مع دهنية تظهر منه عند مضغه ودقه . وأما لونه فتوسط بين
 حمرة القرفة وسواد القرنفل الا انه الى القرفة أميل وبها أشبه لأن حمرة أقوى من
 سواده واظهر وأما لون سطحه فيقرب من لون سطح السليخة الحمراء . وأما طعمه
 فاول ما يدرك منها حرافة مع قبض يسير يتبعه حلاوة ثم مرارة وزعفرانية مع دهنية
 خفية وأما رائحته فكرائحة القرفة على الحقيقة وإذا مضغته ظهر لك منه شيء من رائحة
 الزعفران مع يسير من رائحة النيلوفر . وأما الدار صيني الدون فحسمه يقرب ^(٢) من
 جسم القرفة على الحقيقة في خفته وتخلخله وحمرة لونه الا أن حمرة أقوى ولونه
 أشرق وجسمه أرق وأصلب وأعواده ملتفة دقاق مقبضة شبيهة بأنايب قصب
 السياج ^(٣) الا أنها مشقوقة طولا غير متحمة ولا متصلة ورائحته وطعمه مشابهة
 لرائحة القرفة وطعمها في زكائهما وعطريتهما وحرافتها الا أن الدار صيني أقوى حرارة
 وأقل حلاوة وعفوصة . وأما القرفة الحقيقية فمنها غليظ ومنها

دقيق وكلاهما أحمر أملس مائل الى الخلوقة قليلا وظاهره خشن أحمر اللون
 الى البياض قليلا على لون قشر السليخة ورائحتها زكية عطرة في طعمها حادة وحرافة
 مع حلاوة يسيرة . وأما المعروف بقرفة القرنفل فهي رقيقة صلبة الى السواد غير
 متخلخلة ورائحتها وطعمها كالقرنفل وقوتها كقوتها الا ان القرنفل أقوى قليلا .

(١) ت و غ : ومنه (٢) ت و غ : يعرف (٣) ت : السياج

(حرف الدال)

الجامعة المصرية

كلية الطب

المؤلف رقم ٤

منتخب كتاب جامع المفردات

لأحمد بن محمد بن خليل الغافقي

المتوفى نحو سنة ٥٦٠ هـ

انتخبه

أبو الفرج غريغوريوس المعروف بابن العبري

المتوفى في سنة ٦٨٤ هـ

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الدكتور ماكس مايرهوف ، الدكتور جورجى صبحى بك

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الجامعة المصرية

كلية الطب

المؤلف رقم ٤

منتخب كتاب جامع المفردات

لأحمد بن محمد بن خليل الغافقي

المتوفى نحو سنة ٥٦٠ هـ

انتخبه

أبو الفرج غريغوريوس المعروف بابن العبري

المتوفى في سنة ٦٨٤ هـ

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